A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1798.

VOL. XV.

DICTIONARY

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A

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

A NEW EDITION, IN FIFTEEN VOLUMES,

GREATLY ENLARGED AND IMPROVED.

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LONDON:

Printed for G. G. and J. ROBINSON, J. JOHNSON, J. NICHOLS, J. SEWELL, H. L. GARDNER, F. and C. RIVINGTON, W. OTRIDGE and SON, G. NICOL, E. NEWBERY, HOOKHAM and CARPENTER, R. FAULDER, W. CHAPMAN and SON, J. DEIGHTON, D. WALKER, J. ANDERSON, T. PAYNE, J. LOWNDES, P. MACQUEEN, J. WALKER, T. EGERTON, T. CADELL, jun. and W. DAVIES, R. EDWARDS, VERNOR and HOOD, J. NUNN, MURRAY and HIGHLEY, T. N. LONGMAN, LEE and HURST, and J. WHITE.

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Cadell, and W. Davies, R. Edwards,
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and Hurry, and J. Walter.

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TOLLIUS (JACOBUS), a phyſician and very learned man, was a native of Ingra, in the territory of Utrecht; and taught the belles lettres in his own country with great reputation and profit for ſome time. In 1684, the marquis of Brandenburg appointed him profeſſor of eloquence and the Greek tongue. He made ſeveral journeys into different parts of Germany, into Hungary, and Italy; of which he has given ſome account in a poſthumous work, publiſhed under the title of "Epiſtolæ itinerariæ," by Henninius, at Amſterdam, 1700, in 4to. It is ſaid there are ſome uſeful and curious things in theſe epiſtles. Tollius was an editor of two antient authors, of "Auſonius, cum notis variorum, 1671," 8vo; and of "Longinus, 1694," 4to, with a Latin verſion in the ſame page, and Boileau's French verſion in the oppoſite. He was a critic of more learning than judgement, as the title of the following work may ſhew: "Fortuita ſacra, in quibus præter critica nonnulla tota fabularis hiſtoria Græca, Phœnicia, Ægyptiaca, ad chymiam pertinere aſſeritur, 1687," in 8vo. He puſhed this extravagant notion ſo far as to ſeek for the ſecrets of chymiſtry and the philoſopher's ſtone in the fables of Paganiſm. This does not ſhew a very ſound judgement; yet there is a great deal of learning, and ſome curious things, in his book. He died in 1696.

He had a brother, named Cornelius Tollius, who was alſo a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuenſis to Iſaac Voſſius: he was afterwards profeſſor of eloquence and the Greek

tongue at Harderwic, and ſecretary to the curators of the academy. He publiſhed an "Appendix to Pierius Valerianus's treatiſe De Infelicitate Literatorum, Amſterdam, 1707," in 12mo.

TOLLIUS (CORNELIUS), was brother to the preceding, and ſecretary to Iſaac Voſſius. He was profeſſor of Greek and Rhetoric at Harderwic, and publiſhed a "Tract de infelicitate Literatorum," with an edition of "Palæphatus," which laſt is a ſcarce and valuable work.

TOLLIUS (ALEXANDER), was alſo brother to the two perſons abovementioned, and is known in the literary world by an edition of "Appian," which is much eſteemed.

TOOKE (ANDREW), a learned Engliſh ſchoolmaſter, was the ſecond of five ſons of Benjamin Tooke, citizen and ſtationer of London, and born in 1673. He was educated at the Charterhouſe-ſchool, and in 1690 ſent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular ſeaſons. In 1695, he was choſen uſher of the Charterhouſe-ſchool; and, in 1704, profeſſor of geometry in Greſham-college, in the room of Dr. Hooke; being recommended by a teſtimonial from the maſter, Dr. Burnet, and other officers of the Charterhouſe. Nov. following, he was choſen a fellow of the Royal Society. In 1723, ſeveral thouſand pounds were left him by his elder brother, Mr. Benjamin Tooke, a bookſeller in Fleet-ſtreet; yet, notwithſtanding this addition to his fortune, ſuch is the force of habit, and ſo much do men love to continue in the ways they have long walked in, even though they appear ſlaves to others, that he ſtill held his place of uſher in the Charterhouſe-ſchool, and went chearfully on with his old drudgery. He was preferred to the maſterſhip of the ſchool in 1728; and, the year after, married the widow of Dr. Henry Levert, phyſician to the Charterhouſe. He then, as he was obliged by the ſtatutes, reſigned his profeſſorſhip of Greſham, and from that time attended no other buſineſs but his ſchool. This began to be too much for him, for he had ſome years before declined in his health, till at length he fell into a dropſy, which carried him off, Jan. 20, 1731, in his 58th year. He was buried in the Charterhouſe-chapel, in the middle of which is placed a white marble monument, in the form of a ſhield, againſt a pillar, with a Latin inſcription upon it to his memory. He had taken deacon's orders, and ſometimes preached, but devoted himſelf principally to the inſtruction of youth, for which he was no leſs fitted by his temper than learning.

He publiſhed ſome things for the benefit and aſſiſtance of youth: as, "Synopſis Græcæ linguæ;" "Ovid's Faſti," from the Delphin edition, with an Engliſh interpretation and notes;

notes; and "The Pantheon, or, Hiſtory of the Heathen gods." This book was firſt written in Latin by Francis Pomey, a Jeſuit, and tranſlated into Engliſh by one who conceals his name under initial letters. This tranſlation was afterwards reviſed and corrected, with the addition of a new index, cuts of the deities, and other improvements, by Mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the ſixth Latin edition, publiſhed at Utrecht by Samuel Pitiſcus, in 1701. Mr. Tooke tranſlated Puffendorf's "Whole Duty of Man according to the law of nature," with the notes of Barbeyrac, into Engliſh; and bp. Gaſtrell's "Inſtitutes of the Chriſtian Religion," into Latin. The ſupplement to the account of Greſham-college, inſerted in the ſecond Appendix of "Stow's Survey of London," was written by him, and given to the editor Mr. Strype.

TOOKE (George), of Popes, in the county of Hertford, eſq. born about the year 1595, was ſent in the unfortunate expedition againſt Cadiz in 1625, as captain of a band of volunteers, Sir Edward Cecil being both admiral of the fleet, and alſo lieutenant-general and lord marſhal of the land-forces. Sept. 3, they joined the fleet at Plymouth, where Sir Samuel Argol, who had been employed with 28 ſail againſt the Dunkirkers, came up with the admiral, and brought nine of their ſhips as prizes. Here they waited ſo long for the arrival of the king (who knighted ſeveral of the officers), that they did not weather the Lizard till Oct. 9; and were 13 days reaching Cadiz, occaſioned by a tempeſt, which Mr. Tooke, who appears to have been a conſiderable actor in the expedition, has well deſcribed in a poem, of which it may be obſerved, *en paſſant*, that the verſification is perfectly in the vitiated taſte of the times in which it was written; but the thoughts are juſt and manly, the poetry ſtrong and nervous, and the imagery every where correſpondent and true. In a mixture of proſe and verſe, Mr. Tooke proceeds to deſcribe the various diſtreſſes of the fleet, both in their fruitleſs attack and unſucceſsful ſearch of the plate-fleet. "Loud complaints," ſays Hume [A], "were made againſt the court, for entruſting ſo important a command to a man like Cecil, whom, though he poſſeſſed great experience, the people, judging by the event, eſteemed of very ſlender capacity." Nor did their misfortunes ceaſe with their voyage. A ſevere mortality

[A] It is obſervable that Mr. Hume, throughout his whole "Hiſtory," never mentions a complaint againſt the Court but he declares it to be ill-founded. He ſeems to do it from habit, originating in monarchical principles early imbibed. Cecil had had great experience, but never profited by any. This feature of character is not uncommon in the world.

attended the ſhips after their arrival at Plymouth. "For my own peculiar," ſays Mr. Tooke, "though outwardly I held up, and fair awhile after, yet this forbearance wrought ſo little quittance, that ſeveral diſeaſes (hence contracted) laid at length ſuch peremptory fetters of a warm bed and a cautious diet over me, that I was compelled to retire, and verſe myſelf out of that profeſſion which I had formerly been verſed in for ſeveral years together."

In conſequence of theſe reſolutions, he retired to his paternal eſtate at Popes, where he purſued a learned intimacy with the famous Selden, the learned John Hales of Eton-college, Mr. John Greaves, and others; the laſt of whom, in the year 1651, dedicates "A Deſcription of the Grand Seignior's Seraglio, or the Turkiſh Emperor's court," to "his honoured and truly noble friend, George Tooke, eſq." Here theſe extraordinary geniuſes uſed to paſs their hours in the mutual improvement of their minds, and the cultivation of the virtues; while their fellow-citizens, after imbruing their hands in civil carnage, were engaged in empty diſputations and idle conteſts. In this retirement he had the great affliction to loſe his wife, a woman of excellent virtues and uncommon endowments. On which occaſion he wrote various canzonets, and dedicated them "to the memory of his deceaſed very dear wife, Anna Tooke of Beere [B]."

In the ſame year Mr. Tooke had a proper opportunity of teſtifying his grief and his friendſhip, by compoſing "A brief epitaph payed to the merit of my learned kinſman Mr. John Greaves, deceaſed the 7th of October, 1652."

The manor of Popes had been in this family from the year 1483. Mr. Thomas Tooke ſold it in 1664 to Stephen Ewre and Joſhua Lomax; and they the next year to Daniel Shottorden, of Eltham in Kent, eſq. He ſold it to col. Thomas Taylor; and Taylor to Sir David Mitchel, who gave it to his lady for life, and afterwards to his nephew John Mitchel, eſq. who is preſent poſſeſſor, or was ſo lately. They were likewiſe lords of the manor of Wormley in Hertfordſhire, and patrons of the rectory. For, we find by the records, that Henry VIII, at the diſſolution of the monaſtery of Eccleſia Sanctæ Crucis de Waltham, or Waltham Holy Croſs, granted the manor of Wormley, and the advowſon of the rectory, to Edward North and his heirs, at the rent of £. 1 13 s. per ann.

[B] She lies buried in the pariſh-church of Wormley in Hertfordſhire (of which the family of Tooke were patrons), with this inſcription: "Here lieth the body of Anna Tooke, eldeſt daughter to Thomas Tooke, of Beere in East-Kent, and wife of George Tooke, of Popes, in the county of Hertford, eſq. groaning under corruption till that great day. She departed this life December 9, 1642."

He ſold it to Elizabeth Woodcliffe, from whom it came to William Woodcliffe of London. This William, by Elizabeth his wife, daughter of Fiſher of Longworth, left a daughter Angelot, married to Walter Tooke, of Popes, in Hatfield, eſq. This Angelot, as appears by her epitaph [c] on the north ſide of the chancel of Wormley church, was a ſecond daughter, in right of whom her huſband preſented to the living *alternis vicibus*. It appears by Mr. Purvey's epitaph, who married lord Denny's ſiſter, that he alſo was patron *alternis vicibus*. Hence it has been conjectured, that Mr. Purvey's father, John, married the elder ſiſter; and they were ſharers, in right of their wives, both of the manor and advowſon, till it fell entirely to Tooke, upon the elder ſiſter's death. The Purveys preſented twice, and the Tookes four times; and the firſt preſentation was Purvey's, as probably marrying the elder ſiſter. Ralph Tooke ſucceeded his father Walter, and, dying without iſſue, was buried at Eſſingdon, and divided the eſtate between his brothers George and John. George ſold his part to Richard Woollaſton, eſq. who was gun-founder to Oliver Cromwell. He left a ſon John; and John, a ſon Richard, who conveyed it to William Fellows, eſq. whoſe eldeſt ſon Coulſton Fellows, eſq. is preſent poſſeſſor. This Ralph Tooke died December 22, 1635, aged 77 years. He married Jane, the daughter of Edward Byſh, of Smallfield in the county of Surrey, eſq. She died Dec. 8, 1641. George Tooke, our author, who had the other moiety, called Wormley-bury, died poſſeſſed of it in the year 1675, aged 80 years. His device was a hedge-hog; and under it his family motto, MILITIA MEA MULTIPLEX. On which in his old age he wrote, "A key to the Hedge-hog combatant; and my motto."

TOOKE (THOMAS), S. T. P. was born in Eaſt-Kent, the ſon of Mr. Thomas Tooke, of the family of the Tookes of Beere. His father and grandfather were hearty ſufferers in the Royal cauſe. Their enterpriſing zeal was ſeverely puniſhed by the prevailing party, and acknowledged at the Reſtoration by ſuch rewards as royal hands, tied down by pro-

[c] "Here lieth interred the body of Angelot Tooke, wife of Walter Tooke, of Popes, in the pariſh of Biſhop's Hatfield, in the county of Hertford, eſq. who had iſſue by him eight ſons and four daughters. Which ſaid Angelot was ſecond daughter, ſurviving ſiſter, and co-heir of William Woodcliffe, citizen and mercer of London, eſq. and Elizabeth his wife, daughter of —— Fiſher, of Longworth, in the county of Oxford, eſq. which ſaid William Woodcliffe was lord and patron of this manor of Wormley. And, after the deceaſe of William her huſband, the ſaid Elizabeth married Edward Saxilby, eſq. one of the barons of the Exechequer, who, together with her two ſaid huſbands, lies alſo here buried. The ſaid Angelot Tooke died May the laſt, 1598."

miſe and compoſitions, could afford. His education was firſt at St. Paul's ſchool, chiefly under the care of Mr. Fox, to whom he owed many obligations, and to whoſe family he was a conſtant and generous benefactor. Thence he went to Corpus-Chriſti-college, Cambridge; and while batchelor of arts was choſen fellow; the learned Dr. Spencer, and the body, having a juſt regard to his talents and improvement. It was about this period that he engaged in the ſchool of Biſhop-Stortford, whoſe reputation was then in ruins, and had nothing to recommend it but the name of Leigh [D], not yet out of mind. At the requeſt of Dr. Tooke, a new ſchool was built by contributions of the gentlemen of Hertfordſhire and Eſſex, and of the young gentlemen who had been educated at Biſhop-Stortford. The ſchool was thus raiſed to a great degree of fame, as the living numbers of gentlemen, ſent by Dr. Tooke to his own and other colleges, atteſt; and conſiderably increaſed the trade of the town, by ſuch a beneficial concourſe. He revived the annual ſchool-feaſt here, and charged his eſtate with a yearly preſent to the preacher on that occaſion. Dr. Tooke gave alſo to this ſchool-library a legacy of ten pounds for books, which are added to it; and procured a great number of valuable authors from gentlemen that were his ſcholars. By his intereſt and care the gallery in the church, for the uſe of the ſchool, was erected. He gave by will to this church a chalice of 20l. value; and died May 4, 1721, after more than thirty years intent and ſucceſsful labours here. He was buried in the pariſh-church of Lamborn in Eſſex, of which he had been rector from the year 1707.

TORRENTIUS (LÆVINUS), a very learned man, who flouriſhed not long after the reſtoration of letters, was born at Gaunt in Flanders in 1525, and educated at Louvain. Thence he went to Bologna, in order to ſtudy the civil law and antiquities; where he ſo diſtinguiſhed himſelf by his ſkill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of buſineſs alſo; and hence, after returning to his own country, was thought a fit perſon to be employed in ſeveral em-

[D] The library at Biſhop-Stortford, ſays Dr. Salmon, is well furniſhed by the diligence of the maſters. The firſt encouragment I find given to it was by Mr. Thomas Leigh, of the family of Leigh in Cheſhire, who was maſter here, and induced ſome of the gentlemen at their leaving the ſchool to preſent a book, which cuſtom hath been kept up till this time. Mr. Thomas Leigh his ſon, B. D. was inſtituted to this vicarage, 1680. He gave a good number of his own books, and a houſe of 30s. per ann. the rent of which he appointed for a yearly entertainment for thoſe that are at the viſitation of the library.

baſſies,

baſſies. He took holy orders, and at length was raiſed to the biſhopric of Antwerp, where he died, in 1595, at ſeventy years of age. Beſides an 8vo volume of "Latin poems," printed by Plantin, at Antwerp, in 1594, he wrote "Commentaries upon Suetonius and Horace;" the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipſius, Scioppius, and indeed all the learned, have ſpoken well of his "Commentaries." Fabricius, ſpeaking of explications and emendations of Horace, ſays, that he and Lambinus were men "præclaræ eruditionis acriſque judicii, & ad hoc opus conficiendum plurimis & optimis manuſcriptis codicibus inſtructi."

TORRENTIUS (JOHN), a painter of Amſterdam who generally painted ſmall figures; and, though he never was out of his own country, yet has done ſome things with great force and truth. But he was not ſo famous for any excellence in his art as for ſome ſingular circumſtances of his life, together with his miſerable end. He loved, it ſeems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Inſtead of growing better by their advice, he ſought reaſons to juſtify his wicked inclinations; and ſo fell into a moſt abominable hereſy, which he himſelf ſpread about, and by which his obſcene figures were not only juſtified, but even commended. He was taken up for his horrid tenets, and, denying what was ſworn againſt him, was by the magiſtrates put to the torture. He died, anno 1640, in the midſt of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him for his heretical opinions than for his immoral paintings; and it is probable that, if he had kept himſelf clear from the former, he might have indulged his pencil very ſecurely in the latter.

TORRICELLI (EVANGELISTE), an illuſtrious mathematician and philoſopher of Italy, was born at Faenza in 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he purſued ſome time without a maſter; but, at about twenty years of age, he went to Rome, where he continued the purſuit of it under father Benedict Caſtelli. Caſtelli had been a ſcholar of the great Galilei, and had been called by pope Urban VIII. to be a profeſſor of mathematics at Rome. Torricelli made ſo extraordinary a progreſs under this maſter, that, having read Galilei's "Dialogues," he compoſed a "Treatiſe concerning Motion" upon his principles. Caſtelli, aſtoniſhed at the performance, carried it and read it to Galilei, who heard it with much pleaſure, and conceived a high eſteem and

friendſhip for the author. Upon this, Caſtelli propoſed to Galilei, that Torricelli ſhould come and live with him; recommending him as the moſt proper perſon he could have, ſince he was the moſt capable of comprehending thoſe ſublime ſpeculations which his own great age, infirmities, and, above all, want of ſight, prevented him from giving to the world. Galilei accepted the propoſal, and Torricelli the employment, as things of all others the moſt advantageous to each. Galilei was at Florence, whither Torricelli arrived in 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every reſpect according to his directions. But he did not enjoy the advantages of this ſituation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome. But the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the preſent, and promiſing him the chair as ſoon as it ſhould be vacant. He applied himſelf intenſely to mathematics, phyſics, and aſtronomy, and made many improvements, with ſome diſcoveries. He greatly improved the art of making microſcopes and teleſcopes; and every body knows, that he firſt found out the method of aſcertaining the weight of the atmoſphere by quickſilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had liv d; but he died, after a few days illneſs, in 1647, when he had but juſt entered his 40th year.

He had publiſhed at Florence, in 1644, a volume, intituled "Opera geometrica," in 4to. There was publiſhed alſo at the ſame place, in 1715, conſiſting of 96 pages in 4to, "Lezioni accademiche;" theſe are diſcourſes pronounced by him upon different occaſions. The firſt was to the academy La Cruſca, by way of thanks for admitting him into their body; the reſt are upon ſubjects of mathematics and phyſics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonayenturi, a Florentine gentleman.

TOTILA, a gallant and accompliſhed warrior, monarch of the Goths, who reſcued to his countrymen the kingdom of Italy from the power of Juſtinian. After a life of toil and hardſhips, but of no uncommon glory, he was ſlain in battle. The hiſtorian Procopius does the higheſt honour to his memory; and our countryman Gibbon has this paragraph concerning him: "Totila was chaſte and temperate; and none was deceived, either friend or enemy, who depended on his faith or clemency. The virtues of Totila," he continues, "are equally laudable, whether they proceeded from true policy, religious principle, or the intereſt of humanity." He often

often harangued his troops; and it was his conſtant theme, that national vice and ruin are inſeparably connected, and that victory is the fruit of moral as well as military virtue; and that the prince, and even the people, are reſponſible for the crimes which they neglect to puniſh. Totila beſieged and took Rome, but ſpared it from deſtruction at the interceſſion of Beliſarius. He was in all reſpects a great and exalted character; and, though what is uſually termed a barbarian, was pre-eminently diſtinguiſhed by his benevolence and humanity. He periſhed in the year 552, after a glorious reign of eleven years.

TOUP (JONATHAN), was born at St. Ives, in Cornwall, in 1713. He received the firſt principles of his education in a grammar-ſchool in that town, and was afterwards placed under the care of Mr. Gurney, maſter of a private ſchool, in the pariſh of St. Merryn. He was removed from this ſchool to Exeter-college, Oxford, where he took his degree of batchelor of arts; but his maſter of arts degree was taken at Cambridge in the year 1756. In 1750, he was appointed to the rectory of St. Martin's, and, in 1774, was inſtalled prebendary of Exeter. In 1776, he was inſtituted to the vicarage of St. Merryn's. He owed theſe two laſt pieces of preferment to the patronage of biſhop Keppel. Mr. Toup publiſhed the firſt part of his "Emendationes in Suidam" in 1760, and the ſecond part in 1764. This learned work introduced him to the friendſhip of biſhop Warburton, who, having no preferment to beſtow, recommended Mr. Toup, firſt to archbiſhop Secker and afterwards to biſhop Keppel. The third part of the "Emendationes in Suidam" appeared in 1766. In 1767, Mr. Toup publiſhed his "Epiſtola Critica ad Virum celeberrimum Gul. Epiſcop. Gloc." In 1771, Mr. Warton's edition of "Theocritus" made its appearance, enriched with many notes and corrections from the pen of Mr. Toup. In 1772, he publiſhed his "Appendiculum notarum in Theocritum," in which was the ſubſtance of a remark which the univerſity had cancelled from Warton's edition of the Greek poet. Mr. Toup's next work was the "Appendiculum notarum in Suidam;" this he publiſhed in 1775; and in 1778 his "Longinus" was printed in 4to, at the Oxford preſs; a ſecond edition was afterwards printed in 8vo. Mr. Toup was poſſeſſed of profound learning and great critical ſagacity. He was known and eſteemed not only by all the more learned of his countrymen at home, but alſo by Erneſtus, Hemſterhuſius, Runkenius, Valknaer, Brunck, Larcher, and the moſt diſtinguiſhed characters abroad. To moſt of the perſons abovementioned Mr. Toup contributed occaſionally in the progreſs of their different works. His whole life was paſſed in literary

retirement,

retirement; and he conſequently was diſtinguiſhed by ſome of thoſe infirmities which only a commerce with the world can prevent or cure. But he was a kind neighbour, an indulgent maſter, and an affectionate relation. Mr. Toup was never married, but for the latter years of his life lived with his half-ſiſter by the ſame mother. His name was Jonathan, as obſerved at the beginning of this article; but in the latter productions of his pen he always ſigned himſelf Joannes Toup. Mr. Toup died in 1785, at the age of 72, and was buried under the communion-table in his church of St. Martin.

TOURNEFORT (Joseph Pitton de), a famous botaniſt of France, was born of a good family, at Aix in Provence, the 5th of June, 1656. He had a paſſion for plants from his childhood; and, when he was at ſchool, uſed frequently to play truant, though he was as frequently puniſhed for it, in order to amuſe himſelf with obſerving them. The ſame paſſion continued when he was more grown up, and after he began to ſtudy philoſophy and divinity; and, though all endeavours were uſed by his father, who deſigned him for the church, to cure him of it, all endeavours were vain; his favourite ſtudy prevailed, and plants continued his object. In purſuit of them he was ready to traverſe the globe, as he did a great part of it afterwards; but, for the preſent, was obliged to content himſelf with what the neighbourhood of Aix and the gardens of the curious afforded. Becoming his own maſter by the death of his father in 1677, he quitted theology, which indeed he had never reliſhed, and gave himſelf up entirely to phyſic, natural philoſophy, and botany: he did this at the inſtigation of an uncle, who was a very ingenious and reputable phyſician. In 1678, he ran over the mountains of Dauphiné and Savoy, and thence brought a great number of dried plants, which began his collection. In 1679, he went to Montpelier, to perfect himſelf in medicine and anatomy. In this town was a garden of plants, which had been eſtabliſhed by Henry IV. but this did not ſatisfy his curioſity: he ſimpled over the country round about Montpelier, and brought back with him plants which were before unknown to the botaniſts of that place. Theſe bounds were yet too confined for his curious and inquiſitive nature: he formed a ſcheme, therefore, of paſſing over into Spain, and ſet out for Barcelona in April, 1681. He ſpent ſome time in the mountains of Catalonia, whither he was accompanied by the young phyſicians of the country, and the ſtudents in phyſic, to whom he pointed out and explained the various ſorts of plants. He underwent a thouſand dangers in theſe deſert places: he was once ſtripped naked by the miquelets, a kind of highland banditti, who, however, ſo far took pity on him as to return him his waiſt-

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coat, in the lining of which, by good luck, he happened to have ſome ſilver tied up in a handkerchief. His love of ſimpling was near proving fatal to him once before: for, being got into a peaſant's garden without leave, he was taken for a thief, and had like to have been ſtoned, while he was poring over plants; as Archimedes is ſaid to have been ſlain, without ſcarcely knowing any thing of the matter, while he was making figures upon the ſands of a ſea-ſhore. Yet he was in ſtill greater danger as he returned into France; for, at a town near Perpignon, the houſe where he lay fell entirely down, and, if all poſſible haſte had not been made to dig him out of the ruins, under which however he was buried two hours, he muſt inevitably have periſhed. He arrived at Montpelier in 1681, and continued his ſtudies in medicine, and his operations in chymiſtry and anatomy. He was afterwards received doctor of phyſic at Orange, and thence went to Aix, where his paſſion for plants, which was as high as ever, did not ſuffer him to continue long. He had a mind to viſit the Alps, as he had viſited the Pyrenees; and he brought back with him new treaſures, which he had acquired with vaſt fatigue and danger.

His great merit in his way now began to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, firſt phyſician to the queen, who was ſo ſtruck with the ingenuity and vaſt knowledge of Tournefort, that he procured him to be made botanic profeſſor in the king's garden. Tournefort immediately ſet himſelf to furniſh it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home; and he had the botanic profeſſorſhip at Leyden offered him, which he did not think proper to accept, though his preſent ſalary was but ſmall. He had, however, the profits of his profeſſion, and of a great number of pupils in botany, which, with his own private fortune, ſupported him very handſomely. In 1692, he was admitted a member of the academy of ſciences: he was afterwards made doctor in phyſic of the faculty of Paris, and maintained a theſis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Aſia, and Africa, not only to take cognizance of the plants which the antients have mentioned, or even of thoſe which eſcaped their obſervation, but to make alſo obſervations upon natural hiſtory at large, upon antient and modern geography, and upon the religion, manners, and commerce, of different nations and people. The king ordered

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farther a deſigner to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almoſt three years were employed in this learned voyage; and, as botany was M. Tournefort's favourite object, he ſimpled over all the iſles of the Archipelago, upon the coaſts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, and Georgia. At his return he took a different route, in hopes of new ſubjects of obſervation, and came through Galatia, Myſia, Lydia, and Ionia. The plague being then in Egypt hindered him from proceeding to Africa; nevertheleſs, he brought home 1356 ſpecies of plants, entirely new.

He now reſumed the buſineſs of his profeſſion, which his travels had interrupted. He was ſoon after made profeſſor of phyſic in the College-royal. He had alſo the offices of his botanic profeſſorſhip in the king's garden, and the uſual functions of the academy of ſciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This, being more work than his conſtitution could bear, gradually impaired his health, but it was an unforeſeen accident that coſt him his life: as he was going to the academy, his breaſt was violently preſſed by the wheel of a cart, which he could not avoid; which yet he recovered from ſo far as to be able to go on with his medical and botanical lectures. But it brought on a ſpitting of blood, to which he did not pay a proper regard; and this, ending in a dropſy of the breaſt, carried him off, after languiſhing ſome months, the 28th of December, 1708. He was the greateſt botaniſt of his time; and it was by his ſkill and care that the king of France's gardens, almoſt quite neglected and abandoned before, were afterwards holden in honour, and thought worth the attention of all the virtuoſi in Europe. Yet he was not ſo particularly attached to botany as to neglect every thing elſe; for, he had made a moſt valuable collection of all kinds of natural curioſities, which he left by will to the king.

His writings are as follow: "Elémens de botanique: ou, Méthode pour connoitre les plantes, avec figures, Paris, 1694," 3 tomes in 8vo. He afterwards enlarged this work conſiderably, and tranſlated it into Latin, for the benefit of foreigners, with this title, "Inſtitutiones rei herbariæ: ſive, Elementa botanices, Paris, 1700," 3 vols in 4to. The firſt volume contains the names of the plants, diſtributed according to his method; the two other the figures of them, very well engraven. His next work was, "Hiſtoire des plantes qui naiſſent aux environs de Paris, avec leur uſage dans la médecine, 1698," in 12mo; enlarged, by another hand, into 2 vols. 12mo, in an edition of Paris 1725.—"De optima methodo in inſtituenda

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in re herbaria, in 1697," in 8vo. This is an epiſtle to our Mr. Ray, who had diſſented from Tournefort's method of claſſing plants, and ranging them into their ſeveral genuſes. "Corollarium inſtitutionum rei herbariæ, in quo plantæ 1356 munificentia Ludovici magni in Orientalibus regionibus obſervatæ recenſentur, & ad genera ſua revocantur. Paris, 1603," in 4to. This work is printed in the third volume of Ray's "Hiſtoria Plantarum, 1740," in folio. "Relation d'un voyage du Levant, contenant l'hiſtoire ancienne & moderne de pluſieurs iſles d'Archipel, de Conſtantinople, &c. Paris, 1717," 2 tomes in 4to, and 3 in 8vo, with figures; reprinted at Amſterdam, 1718, in 2 vols 4to. This work compriſes not only diſcoveries in botany, but other curious particulars relating to hiſtory, geography, and natural philoſophy. Beſides theſe larger works, there are ſeveral pieces of Tournefort, printed in the Hiſtory of the Academy of Sciences.

TOZZETTI (JOHN TARGIONI), the ſon of Leonard Targioni, born at Florence Sept. 11, 1722, was ſent to the univerſity of Piſa, where he very ſoon diſtinguiſhed himſelf by a theſis (not written by the profeſſor, as is the cuſtom in ſome of the univerſities in the Northern parts of Europe) on the uſe of Medicine. At the age of nineteen he became acquainted with the famous botaniſt Micheli, by whom he was protected, with whom he kept up an uninterrupted friendſhip till 1737 (when Micheli died), and whom he ſucceeded in the care of the famous botanic garden. Of the plants in this garden Micheli had already made a catalogue, which Targioni publiſhed after his death, with very conſiderable additions by himſelf. In the year 1737, he was made profeſſor of botany in the Studio Fiorentino, a kind of univerſity at Florence, and at the ſame time member of the academy of Apatiſti. In 1738, he became a member of the Collegio Medico, or faculty of Medicine. Much about the ſame time he was named by government conſulting phyſician in peſtilential diſorders, and had the place of fiſcal phyſician (phyſician to the courts of juſtice). This laſt place obliged him to write a great deal, being often conſulted on the accidents that became diſcuſſions for a court of juſtice, ſuch as deaths by poiſon, ſudden deaths, unheard-of diſtempers, and (when, as it ſometimes happened, fooliſh accuſations of the kind were brought into court) witchcraft. Some time after, he was named, together with the celebrated Antonio Cocchi, to make a catalogue of the library, begun by Magliabecchi and encreaſed by Marni, duke Leopold, and others, which conſiſted of 40,000 volumes of printed books, and about 1100 volumes of manuſcripts. It is to this nomination we are indebted for the five volumes of letters of famous men, as, during his employment

ployment in this capacity, he uſed to make extracts of the curious books which fell into his hands. On Micheli's death, in 1737, Mr. Targioni had inherited his Hortus Siccus, Mſſ. and collection of natural hiſtory, which laſt however he purchaſed, but at a very cheap rate, with his own money. This ſeemed to lay him under the neceſſity of publiſhing what his maſter had left behind him, and accordingly he had prepared the ſecond part of the "Nova Plantarum Genera," but not exactly in the manner in which Micheli himſelf would have publiſhed them; for, though the drawings were too good to be loſt, as they have all the accuracy which diſtinguiſh the other works of the great naturaliſt, Targioni could not ſuffer the work to come forth with the Zoophytes and Keratophytes claſſed among the plants, as Micheli had intended. Targioni therefore meant to have given the work another form. It was to be divided into two parts, the firſt of which would have contained the "Fucus's Algæ, and Confervæ;" and the ſecond the "Zoophytes:" the firſt part was finiſhed a week before Targioni's death. Many of the plates are from drawings by Dottor Ottaviano Targioni, the ſon of John Targioni, who has ſucceeded his father as reader of botany in the hoſpital of Sancta Maria Maggiore, a new eſtabliſhment lately formed by the grand duke upon a liberal and extenſive plan, in which ducal profeſſors of medicine, anatomy, chemiſtry, phyſiology, ſurgery, &c. read gratis on the very ſpot where examples are at hand to confirm their doctrines. In 1739, Targioni was choſen member of the academy Naturæ Curioſorum; and, in 1745, the Cruſca gave him a public teſtimony of the value they ſet upon his ſtyle, by chuſing him one of their members. In 1749, he was choſen member of the academy of Etruſcans at Cortona, as he was of that of the Sepolti at Volterra in 1749. The academy of Botanophiles made him one of their body in 1757; as did that of practical agriculture at Udino in 1758. In 1771, he was choſen honorary member of the royal academy of ſciences and belles letters at Naples; and, finally, was named correſponding member of the Royal Society of medicine at Paris, in 1780. It is much to be regretted that we cannot give an account of his manuſcript works, ſeveral of which are known to be very important, as he was one of the moſt celebrated phyſicians of this time, and is known to have written a great deal on inoculation (of which he was one of the firſt promoters in Tuſcany), putrid fevers, &c. &c. Mr. Maty has preſerved an accurate chronological catalogue of what he has printed; among which the earlieſt is "Theſis de præſtantia et uſu Plantarum in medicina. Piſis, 1734," fol.; and the lateſt, "Notizie degli Aggrandimenti delle Scienze Fiſiche accaduti

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in Toſcana nel corſo di anni 60, nel ſecolo 17, Firenze, 1780," 4 vol. 4to. He had juſt publiſhed the 4th volume of this laſt great work, on the improvement made in natural knowledge and natural philoſophy in Tuſcany in 60 years only of the 17th century, when he died of an atrophy in 1780. Mr. Targioni had a large cabinet of natural hiſtory, the foundation of which, as has been ſaid, had been laid by Micheli. It conſiſts of the minerals and foſſils which are found in Tuſcany, and the Zoophytes and Hortus Siccus of Micheli. There is a drawer made at Amboyna, by order of Rumphius, containing all the ſorts of wood of that iſland. Beſides this, there is a great ſuite of animals and ſhells and petrified animal ſubſtances, particularly of the bones of elephants which are found in the environs of Florence.

TRALLIAN (ALEXANDER), one of the Greek writers on phyſic, was a native of Tralles, a city in Lydia, and flouriſhed about the year 550. His father's name was Stephanus, a practitioner in phyſic, who took care to inſtruct his ſon in the principles of his profeſſion: and the ſon made ſuch a conſiderable progreſs in his ſtudies, and was ſo noted for his application to letters, that he was ſcarcely arrived to years of manhood before he had the title of "Sophiſticles" conferred upon him. Not contented, however, with what inſtructions he could procure in his own native climate, but ambitious to pry into the ſtate of phyſic as it ſtood in other countries, he travelled through Greece, Gaul, Spain, and other places. Dr. Freind ſtyles him one of the moſt valuable authors ſince the time of Hippocrates. His works are divided into twelve books, in which he treats of diſtempers, as they occur from head to foot; beginning with the falling-off of the hair, headache, phrenſy, lethargy, epilepſy, palſy, melancholy; then going on to the diſeaſes of the eyes, ears, noſe, teeth, throat, breaſt, ſtomach, liver, inteſtines, kidneys, and ſo on to the gout, and the different kinds of fevers; with which he concludes. This is his general method of ranging diſeaſes, and which ſeveral ſyſtematical writers in phyſic ſince his time, as Sennertus, Riverius, &c. have thought fit to follow. Nor is the order, again, which he obſerves in ſpeaking to each particular diſtemper by itſelf, leſs ſuitable to the deſign of a practical writer. Thus he uſhers in a diſeaſe with ſuch a deſcription as is ſufficient to raiſe a juſt idea of it. In the next place, he enquires into its cauſe; laying it down for a rule, that it is impoſſible for any one, who is ignorant either of the nature or cauſe of a diſeaſe, ever to effect the cure of it. After this, he proceeds to the diagnoſtics, or ſigns which teach how to diſtinguiſh any particular diſtemper from all others; then to the cure, which he begins with adjuſting the regimen,

regimen, telling us what particular exerciſe or diet ſhould be choſen or avoided: and, at laſt, to the uſe of medicines, always preſcribing firſt ſuch as are ſimple, and then thoſe that are more compound. He was the firſt that opened the jugular veins; and the firſt that uſed cantharides by way of bliſter for the gout. Though upon the whole he appears to have been a rational and regular phyſician, yet we find ſome things in him, which ſavour of the empiric and the man of ſuperſtition. What, for inſtance, can be more ſuperſtitious than his adviſing a piece of an old ſail-cloth, taken from a ſhipwrecked veſſel, to be tied to the right arm for ſeven weeks together, for the epilepſy? than the heart of a lark tied to the left thigh for a colic? than carrying a piece of load-ſtone, or a line of Homer engraved on a plate of gold, when the moon is in Libra, for the gout? His works have been printed at Baſil, at Paris, and at London.

TRAPEZUNTIUS (Georgius), one of thoſe learned men who brought the Greek language into the Weſt, juſt before the reſurrection of letters, was a native of Candia or Crete, and born about 1396. He came firſt to Venice, and paſſed thence to Rome, where he taught rhetoric and philoſophy ſeveral years. This was under the pontificate of Eugenius IV. about which time Theodorus Gaza came to Italy, and was his rival. He was ſecretary to Eugenius, as he was to his ſucceſſor Nicolas V. and lived in plenty and happineſs for a long time; but afterwards, being involved in quarrels with Gaza, Valla, and others, he went to Naples, at the ſolicitation of king Alphonſus, who ſettled on him a good penſion. In the year 1465, he made a viſit to his country, and returned thence by Conſtantinople to Rome. He lived to be extremely old; and it is ſaid, that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illneſs, others to diſappointment and vexation, for having received from pope Sixtus IV. what he thought an inconſiderable recompence for ſome of his works; an hundred ducats was the ſum. And they add, that, as he returned from the palace, he flung it into the Tiber, ſaying, "Periere labores, pereat & eorum ingrata merces:" but they ſeem to have confounded his ſtory with Theodore Gaza's. He died at Rome in 1485, aged near 90. He had a good portion of that ſavage ſpirit which prevailed among the learned of thoſe times; was proud, conceited, dogmatical, impatient of contradiction, quarrelſome; and contributed, as much as any one, to falſify the maxim of Ovid,

"——ingenuas didiciſſe fideliter artes
"Emollit mores, nec ſinit eſſe feros."

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He wrote a great many works, both in Greek and in Latin: he tranſlated alſo, like the reſt of his fellow-travellers, many of the antient Greek authors into Latin, as this indeed was their proper buſineſs; but his tranſlations were not good. Huetius, ſpeaking of him as a tranſlator, ſays, "Nonnunquam auctorem intra eas concludit anguſtias, ut tota ejus membra recidat; quorum & ordinem quandoque audet pervertere. Nativos præterea ſenſus neque rimatur feliciter, neque polite reddit; & quibus ſolis excuſari poteſt interpretationis licentia, vel aſpernatus eſt elegantias, vel aſſequi ſe poſſe deſperavit."

TRAPP (Joseph), an Engliſh divine, of excellent parts and learning, was the ſecond ſon of Mr. Joſeph Trapp, rector of Cherington, in Glouceſterſhire, at which place he was born in 1672. He had a private education under his father, who inſtructed him in the languages; and, when he was fit for the univerſity, ſent him to Wadham-college in Oxford, where he took the degree of M. A. May 13, 1702, and was choſen fellow. He was greatly diſtinguiſhed by his ſkill in the belles lettres; and, in 1708, was choſen to the profeſſorſhip of poetry, which was founded by Dr. Henry Birkhead, formerly fellow of All-ſouls-college, with this condition, that the place of lecturer can only be holden for ten years. He was the firſt profeſſor, and publiſhed his lectures under the title of "Prælectiones poeticæ;" the firſt volume of which is dedicated to Mr. Secretary St. John; to whoſe father, in the early part of his life, he had been chaplain. He has ſhewn there, in very elegant Latin, how perfectly he underſtood every ſpecies of poetry, what noble rules he was capable of laying down, and how critically and rightly he could give directions towards the forming a juſt poem. He ſhewed afterwards, by his tranſlation of Virgil, that a man may be able to direct, who cannot execute; that is, may have the critic's judgement without the poet's fire. Trapp has ſtuck cloſe to Virgil in every line; has expreſſed, indeed, the deſign, the characters, contexture, and moral, of his poem; in ſhort, has given Virgil's account of the actions. Dryden, on the contrary, not only conveyed the general ideas of his author, but conveyed them with the ſame majeſty and fire, has led you through every battle with fear and trembling, has ſoothed you in the tender ſcenes, and enchanted you with the flowers of poetry. Virgil, contemplated through the medium of Trapp, appears an accurate writer; and the "Æncid" a well-conducted fable; but, diſcerned in Dryden's page, he glows as with fire from heaven, and the "Æneid" is a continued ſeries of whatever is great, elegant, pathetic, and ſublime.

Dr. Trapp's preferments were the rectories of Harlington, in Middleſex, of Chriſt-church in Newgate-ſtreet, and St.

Leonard's in Foſter-lane, London, with the lectureſhips of St. Lawrence Jewry and St. Martin's in the Field's: his very high-church principles were probably the reaſon why he did not riſe higher. He was chaplain to the lord chancellor of Ireland in 1711; and publiſhed in that year "A Character of the preſent Set of Whigs," which Swift, who conveyed it to the printer, calls "a very ſcurvy piece;" (ſee the Journal to Stella, May 14, 1711). In a ſhort time after, he printed at Dublin a poem on the duke of Ormond, which was reprinted at London, "and the printer ſold juſt eleven of them;" (ſee Journal, Aug. 24, 1711.) Having mentioned to Stella, that Trapp and Sacheverell had been to viſit him; Swift adds, "Trapp is a coxcomb, and the other is not very deep; and their judgement in things of wit and ſenſe is miraculous." (Journal, March 17, 1711-12). He died Nov. 22, 1747, and left behind him the character of a pathetic and inſtructive preacher, an excellent ſcholar, a diſcerning critic, and a very exemplary liver. Four volumes of his "Sermons" have been publiſhed. He is the author, likewiſe, of a piece, intituled, "The Church of England defended againſt the falſe reaſoning of the Church of Rome." He wrote a tragedy called "Abramulé, or, Love and Empire;" acted in 1704, and dedicated to the lady Harriet Godolphin. Several occaſional poems were written by him in Engliſh; and there is one Latin poem of his in the "Muſæ Anglicanæ." Laſtly, he tranſlated "Milton's Paradiſe Loſt" into Latin verſe, with little ſucceſs, as will be eaſily imagined; and, as he publiſhed it at his own expence, was a conſiderable loſer. He certainly might have beſtowed his time, and pains, and money, better.

TREMELLIUS (IMMANUEL), a Proteſtant divine of great learning, and famous particularly for a Latin tranſlation of the Bible, was born at Ferrara in 1510. He was the ſon of a Jew, and was educated with ſuch care as to become a great maſter in the Hebrew tongue; but was converted to Chriſtianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and ſettled at Argentine; whence he proceeded to England in the reign of Edward VI. after whoſe death he returned to Germany, and taught Hebrew in the ſchool of Hornbach. Thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was profeſſor of the Hebrew tongue, and tranſlated the Syriac Teſtament into Latin. There alſo he undertook a Latin tranſlation of the Bible out of Hebrew, and aſſociated Franciſcus Junius to him in that work. His next remove was to Sedan, at the requeſt of the duke of Bulloin, to be the Hebrew profeſſor in

in his new univerſity, where he died, 1580, in his 70th year.

His tranſlation of the Bible was firſt publiſhed in 1575, and afterwards corrected by Junius in 1587. The Proteſtant churches received it with great approbation; and our learned Matthew Poole, in the preface to his "Synopſis Criticorum," reckons it among the beſt verſions. The Papiſts have not ſpoken ſo favourably of it, but repreſent it as very faulty: "As Tremellius," ſays father Simon, was a Jew before he was a Proteſtant, he has retained ſomething peculiar to himſelf in his tranſlation, and deviates often from the true ſenſe. His Latin is affected and full of faults.

TRENCHARD (JOHN), an illuſtrious Engliſh patriot and writer, was deſcended of an antient family, and born in 1669. He had a liberal education, and was bred to the law, in which he was well ſkilled; but politics, and his place of commiſſioner of the forfeited eſtates in Ireland, which he had enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Alſo by the death of an uncle, and by his marriage, he was fallen into an eaſy fortune, with the proſpect of a much greater. He began very early to diſtinguiſh himſelf by his writings; for in 1697, he publiſhed "An Argument, ſhewing, that a ſtanding army is inconſiſtent with a free government, and abſolutely deſtructive to the conſtitution of the Engliſh monarchy;" and, in 1698, "A ſhort hiſtory of ſtanding armies in England;" which two pamphlets produced ſeveral anſwers. Nov. 1720, Mr. Trenchard, in conjunction with Mr. Thomas Gordon, began to publiſh, in the "London" and afterwards in the "Britiſh Journal," a ſeries of letters under the name of "Cato," upon various and important ſubjects relating to the public. Theſe were continued for almoſt three years with very great reputation; but there were ſome among them, written by Mr. Trenchard, under the name of "Diogenes," upon ſeveral points of religion, which were thought exceptionable, and animadverted upon. Thus Mr. John Jackſon wrote "A Defence of human Liberty," in anſwer to "Cato's Letters," in 1725. Mr. Gordon afterwards collected the papers written by Mr. Trenchard and himſelf, and publiſhed them in four volumes, 12mo, under the title of "Cato's Letters, or Eſſays on Liberty civil or religious, and other important ſubjects;" the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Moleſworth had a chief, at leaſt a conſiderable, hand in thoſe letters; but Mr. Gordon aſſures us, in the dedication of them to John Milner, eſq. that this noble perſon never wrote a line in them, nor contributed a thought

towards them. As to the purport and deſign of them, Mr. Gordon ſays, that "as they were the work of no faction or cabal, nor calculated for any lucrative or ambitious ends, or to ſerve the purpoſes of any party whatſoever, but attacked falſehood and diſhoneſty in all ſhapes and parties, without temporizing with any, doing juſtice to all, even to the weakeſt and moſt unfaſhionable, and maintaining the principles of liberty againſt the practices of both parties; ſo they were dropped without any ſordid compoſition, and without any conſideration, ſave that it was judged that the public, after all its terrible convulſions, was become calm and ſafe. They had treated of moſt of the ſubjects important to the world, and meddled with public meaſures and public men only in great inſtances."

Mr. Trenchard was member of parliament for Taunton in Somerſetſhire, and died, in 1723, of an ulcer in his kidneys. He is ſaid to have thought too much and with too much ſolicitude, to have done what he did too intenſely and with too much vigour and activity of the head, which cauſed him many bodily diſorders, and is ſuppoſed at laſt to have worn out the ſprings of life. He left no writings at all behind him, but two or three looſe papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuſcript catalogue of his library, aſcribes to him the following pieces: "The natural hiſtory of Superſtition, 1709." "Conſiderations on the public debts, 1709." "Compariſon of the propoſals of the Bank and South-Sea company, 1719." "Letter of thanks, &c. 1719." "Thoughts on the Peerage-bill, 1719." And "Reflections on the Old Whig, 1719." Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he has ſet him no higher than his own great abilities and many virtues ſet him; that his failings were ſmall, his talents extraordinary, his probity equal; and that he was one of the worthieſt, one of the ableſt, one of the moſt uſeful, men that ever any country was bleſſed withal."

TRISSINO (JOHN GEORGE), an Italian poet, was born at Vicenza, of an antient and noble family, in 1478. He loſt his father at ſeven years old; yet, having a paſſion for letters, applied himſelf ardently to his ſtudies. When he had gone through a courſe of rhetoric and philoſophy, he went to Milan, in order to learn the Greek tongue under Demetrius Chalcondyles; and, out of gratitude to this maſter, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very conſiderable progreſs in it; omitting in the mean time no opportuities of exerciſig himſelf in the Italian poetry, for which he had a natural turn, and in time became

came famous. At two and twenty years of age he went to Rome, where he acquired the friendſhip of all the learned; and ſome have pretended, that from this commerce he drew all his knowledge and taſte for letters and ſciences, having till then been very idle and ignorant; but there is no foundation for this ſuppoſition. He returned to Vicenza; and, in 1503, married a lady of whom he was extremely fond, and with whom he lived in perfect happineſs. After his marriage, he ſought tranquillity in a country-life, and retired to a family-eſtate at Criccoli, upon the river Aſtego, where he cultivated poetry and the ſciences without interruption. He built here a very magnificent houſe, of which he himſelf drew the plan, for he was well ſkilled in architecture; and it was under him, and from the conſtruction of this houſe, that Andreas Palladio, afterwards ſo great a maſter, learned the firſt principles of that ſcience.

Triſſino was enjoying himſelf in this retreat with great tranquillity and content, when he loſt his beloved wife, after having had two ſons by her, Francis and Julius. This loſs made him quit the country, and fly to Rome; where, under the preſſure of the ſevereſt affliction, he compoſed a tragedy, called, "Sophoniſba." This was received with prodigious applauſe, and by order of Leo X. acted with the utmoſt pomp and magnificence. If it was not the firſt, as ſome affirm, it was undoubtedly the moſt perfect production of the kind which had then appeared among the moderns; and Taſſo himſelf made no ſcruple to compare it with the tragedies of the antients. But Triſſino had other talents beſides that of making verſes; he was very well formed for buſineſs, and therefore Pope Leo ſent him, in 1516, to negotiate ſome important affairs with the emperor Maximilian, which he did with good ſucceſs. Triſſino made himſelf very agreeable to the emperor as well as to his ſucceſſor Charles V. and he was employed by both with great confidence. It appears alſo from the Latin letters of Bembus, written in the name of Leo X. that this pope ſent Triſſino to Venice in 1516, and that he reſided at that court ſome months. Upon the death of Leo in 1526, he retired to his own country, and married a ſecond wife in 1526, by whom he had a ſon named Ciro, who engroſſed his affection. However, pope Clement VII. who was no ſtranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his eſteem. He ſent him to Charles V. and to the Republic of Venice; and, when that emperor was crowned at Bologna in 1530, Triſſino had the honour to be one of the Pope's train-bearers.

He was afterwards involved in troubles of a domeſtic kind, which did not end but with his life. Julius, the only remaining ſon by his firſt wife, could not bear his mother-in-law; he was alſo extremely offended at the partiality ſhewn by Triſſino to Ciro, the child of his ſecond marriage. From theſe unhappy ſources things grew daily more and more inflamed, till at length Triſſino, conceiving an averſion to Julius, reſolved to diſinherit him, and to leave his whole eſtate to Ciro. Julius, aware of this, commenced a ſuit at law againſt his father for his mother's jointure, which, after a proceſs of ſome years, was determined in his favour. He then made a ſeizure of his father's houſe and eſtate, which afflicted Triſſino to that degree, that he went to Rome in 1549, and died there the year following.

All the works of Triſſino were printed in 2 vols. folio, at Verona, in 1729; the firſt containing his poems, the ſecond his proſe pieces. His grand performance is "La Italia liberata da Gotti," printed firſt at Rome in 1547, 8vo. Voltaire has criticiſed it in the following manner: "The Italian tongue," ſays he, "was at the end of the fifteenth century brought to the perfection in which it continues now, and in which it will continue ſo long as Taſſo in poetry, and Machiavel in proſe, ſhall be the ſtandards of ſtyle. Taſſo was in his childhood when Triſſino, the author of the firſt tragedy written in a modern language, ventured to attempt an epic poem. He took for his ſubject 'Italy delivered from the Goths by Beliſarius, under the empire of Juſtinian.' The ſubject was great and noble; the execution, although very mean, was yet ſucceſsful; and this dawning ſhone in an age of darkneſs, till it was entirely abſorbed in the broad day of Taſſo. Triſſino was a man of great genius and extenſive capacity. He was employed by Leo X. in many important affairs, and had much ſucceſs in his embaſſy to Charles V. but at laſt he ſacrificed his ambition and worldly proſpects to his love of letters, which at that time were reputed honourable, becauſe they were newly revived in Europe, and in the glory of their prime. He was juſtly charmed with the beauties of Homer, and yet his great fault is to have imitated him; for, imitation requires more genius and more art than is commonly imagined. The flowers of the antients appear withered when gathered by unſkilful hands; yet nothing is more common than to ſee authors mangle Homer and Virgil in their own productions, and ſcreen themſelves under theſe great names, without conſidering, that the very things which are to be admired in theſe antients are ridiculous in their works. However, I do not mention Triſſino only to point out his faults, but to give him the praiſes he juſtly deſerves, for having been the firſt modern

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in Europe who attempted an epic poem in a vulgar tongue and in blank verſe; for not having been guilty of a ſingle quibble in his works, although he was an Italian, and for having introduced fewer magicians and enchanted heroes than any writer of his nation.

TROGUS (POMPEIUS), a reſpectable Latin hiſtorian, who wrote a hiſtory of the world to the time of Auguſtus.

TROMMIUS (ABRAHAM), a Proteſtant born at Groningen in 1633, where he performed the paſtoral office for a great number of years. He was author of a "Greek Concordance of the Old Teſtament," which is in conſiderable repute.

TRUMBULL (WILLIAM, LL. D.) the friend and correſpondent of Pope, is ſuppoſed to have been the ſon [A] of William Trumbull, eſq. M. P. for the county of Berks in 1636. His education was in the univerſity of Oxford, where he was originally of St. John's college, but afterwards fellow of All-Souls, and admitted LL. B. Oct 12, 1659. LL. D. July 6, 1667. He became an advocate in doctors commons, one of the clerks of the ſignet, and chancellor and vicar general of the dioceſe of Rocheſter, for which laſt two offices his patent bears date June 13, 1671. Nov. 21, 1684, he received the honour of knighthood; and in Nov. 1685, was ſent envoy extraordinary to France. In the beginning of 1687, he went an ambaſſador to the Ottoman Porte, and there continued till 1691. In 1685, he was elected M. P for Eaſt Loo in Cornwall; and, in 1695, both for the univerſity of Oxford, and Heyden in Yorkſhire. May 3, 1695, he had the ſeals given him as ſecretary of ſtate, but reſigned them Dec. 5, 1697. Where he died, or where he was buried, is not exactly known. The character which biſhop Burnet gives of him, on his own knowledge, is this: "Sir William Trumbull was the eminenteſt of all our civilians, and much the beſt pleader in thoſe courts; and was a learned, a diligent, and a virtuous man. He was envoy at Paris when the edict that repealed the edict of Nantz was paſſed, and ſaw the violence of the perſecutors, and acted a great and worthy part in harbouring many, in recovering their effects, and in conveying their jewels and plate to England; which diſguſted the court of France, and was not very acceptable to the court of England."

[A] His grandfather was William Trumbull, eſq. was one of the clerks of the privy council in the reign of James I. and envoy to the court of Brunſwick from that king and from Charles I. There is ſhort account of his deſcendants in the family monuments in the church of Eaſt Hamſtead, Berks.

TRYPHIODORUS, an antient Greek poet, of whom remains a poem of about 700 lines, intituled Ἁλωσις, or, "The Deſtruction of Troy." Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the leaſt colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Muſæus, who wrote the poem on Hero and Leander, becauſe they fancied a reſemblance between his ſtyle and theirs; but this is a precarious argument, nor is it better known when theſe authors lived. All therefore that can be reaſonably ſuppoſed concerning the age of Tryphiodorus is, that he lived between the reigns of Severus and Anaſtaſius; the former of whom died at the beginning of the third century, and the latter at the beginning of the ſixth.

His reputation among the antients, if we may judge from their having given him the title of grammarian, was very conſiderable; for, though the word Grammarian be now applied to perſons altogether attentive to the minutiæ of language, yet it was antiently a title of honour, and particularly beſtowed on ſuch as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preſerved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the higheſt idea of his abilities and taſte, as will appear from Mr. Addiſon's deſcription of his Odyſſey. This inimitable writer, after having propoſed to ſpeak of the ſeveral ſpecies of falſe wit among the antients, goes on in the following manner: "The firſt I ſhall produce are the Lipogrammatiſts, or, Letter-droppers, of antiquity, that would take an exception, without any reaſon, againſt ſome particular letter in the alphabet, ſo as not to admit it once into a whole poem. One Tryphiodorus was a great maſter in this kind of writing. He compoſed an Odyſſey, or epic poem on the adventures of Ulyſſes, conſiſting of four and twenty books, having entirely baniſhed the letter A from his firſt book, which was called 'Alpha,' as *lucus à non lucendo*, becauſe there was not an Alpha in it. His ſecond book was inſcribed 'Beta' for the ſame reaſon; in ſhort, the poet excluded the whole four and twenty letters in their turns, and ſhewed them, one after another, that he could do his buſineſs without them. It muſt have been very pleaſant to have ſeen this poet avoiding the reprobate letter, as much as another would a falſe quantity; and making his eſcape from it through the ſeveral Greek dialects, when he was preſſed with it in any particular ſyllable. For, the moſt

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apt and elegant word in the whole language was rejected, like a diamond with a flaw in it, if it appeared blemiſhed with a wrong letter. I ſhall only obſerve upon this head, that if the work I have here mentioned had been now extant, the Odyſſey of Tryphiodorus in all probability would have been oftener quoted by our learned pedants than the Odyſſey of Homer. What a perpetual fund would it have been of obſolete words and phraſes, unuſual barbariſms and ruſticities, abſurd ſpellings and complicated dialects! I make no queſtion, but it would have been looked upon as one of the moſt valuable treaſures of the Greek tongue."

The firſt edition of Tryphiodorus's "Deſtructionof Troy" was publiſhed at Venice by Aldus, together with Quintus Calaber's "Paralipomena," and Coluthus's Poem on the rape of Helen. It was afterwards reprinted at ſeveral places, particularly at Francfort in the year 1588, by Friſchlinus, who not only reſtored many corrupted paſſages in the original, but added two Latin verſions, one in proſe, the other in verſe. That in verſe was reprinted with the Greek at Oxford 1742, in 8vo, with an Engliſh tranſlation in verſe; and notes upon both the Greek and the Engliſh by J. Merrick of Trinity-college.

TUCKER (ABRAHAM), eſq. a curious and original thinker, was a gentleman of affluent fortune, and author of "The Light of Nature purſued," 9 vols, 8vo. of which the five firſt volumes were publiſhed by himſelf in 1768, under the aſſumed name of "Edward Search, Eſq." and the four laſt after his death, in 1777, as "The poſthumous Work of Abraham Tucker Eſq. publiſhed from his manuſcript as intended for the preſs by the author." Mr. Tucker lived at Betchworth-caſtle, near Dorking, in Surrey; an eſtate which he purchaſed in the early part of his life. He married the daughter of Edward Barker, eſq. by whom he had two daughters, one of whom married Sir Henry St. John and died in his life-time; the other ſurvived, and now lives at Betchworth-caſtle. He loſt his eyeſight a few years before his death, which happened in 1775. To deſcribe him as a neighbour, landlord, father, and magiſtrate, it would be neceſſary to mention the moſt amiable qualities in each. It is unneceſſary to add, that he was very ſincerely regretted by all who had the pleaſure of his acquaintance, and who ſtood connected with him in any of thoſe relations.

TUNSTALL (JAMES), a learned Engliſhman, was born about 1710, and educated at St. John's college in Cambridge, of which he became fellow and a principal tutor. He was inſtituted to the rectory of Sturmer in Eſſex, in 1739, and, in

in 1741, elected public orator of the univerſity. He afterwards became chaplain to Potter, abp. of Canterbury; and was there a perſon of ſuch ſoft and equal civility as to make it ſaid, after he left Lambeth, that "many a man came there, as Chaplain, humble, but that none ever departed ſo except Dr. Tunſtall." He was created D. D. at Cambridge in 1744; was collated by the abp. to the rectory of Great Chart, in Kent, and to the vicarage of Rochdale in Lancaſhire, Nov. 1752, given him by abp. Hutton, who married his wife's aunt. He died March 28, 1772.

His writings are, 1. "Epiſtola ad virum eruditum Conyers Middleton, &c. Cant. 1741," 8vo. In this work, he calls in queſtion the genuineneſs of the Letters between Cicero and Brutus, of which Dr. Middleton had made great uſe in his elegant "Hiſtory of Cicero's Life;" and ſhews, that he had not paid ſufficient attention to the letters to Atticus and his brother Quintus. 2. "Obſervations on the preſent collection of Epiſtles between Cicero and Brutus" This was to confirm what he had before advanced, and by way of anſwer to a preface of Middleton's to an edition of the Epiſtles. Mr. Markland, in a private letter, ſays, "I have read over Mr. Tunſtall's book, twice more, ſince I came hither; and am more and more confirmed, that it can never be anſwered." 3 "Sermon before the Houſe of Commons, May 29, 1746." 4. "A Vindication of the Power of the State to prohibit Clandeſtine Marriages, &c. 1755" 5. "Marriage in Society ſtated, &c. in a 2d Letter to Dr. Stebbing, 1755." 6. "Academica: part the firſt, containing Diſcourſes upon Natural and Revealed Religion, a Concio, and a Theſis." The ſecond part he did not live to publiſh; but it is ſuppoſed to make "The Lectures on Natural and Revealed Religion," publiſhed after his death, in 4to.

Among Dr. Birch's Mſſ. in the Britiſh Muſeum, is a collection of letters from Dr. Tunſtall to the earl of Oxford, in 1738, and 1739, on Ducket's Atheiſtical Letters, and the proceedings thereon.

TULL (JETHRO), a gentleman of an antient family in Yorkſhire, deſerves honourable mention in this work, although we can ſay little as to his biography, as the firſt inventor of the drill-plough, and the firſt Engliſhman, perhaps the firſt writer antient or modern, who attempted with any tolerable degree of ſucceſs to reduce agriculture to certain and uniform principles. After an education at one of our univerſities, and being admitted a barriſter of the Temple, he made the tour of Europe, and, in every country through which he paſſed, was a diligent obſerver of the ſoil, culture, and vegetable productions. On his return to England, he married,

married, and ſettled in a paternal farm in Oxfordſhire, where he purſued an infinite number of agricultural experiments, till by intenſe application, vexatious toil, and too frequently expoſing himſelf to the viciſſitudes of heat and cold in the open fields, he contracted a diſorder in his breaſt, which, not being found curable in England, obliged him a ſecond time to travel, and to ſeek a cure in the milder climates of France and Italy. Here he again attended more minutely to the culture of thoſe countries; and, having little elſe to do, he employed himſelf, during three years reſidence abroad, to reduce his obſervations to writing, with a view of once more endeavouring to introduce them into practice, if ever he ſhould be ſo happy as to recover his health and be able to undergo the fatigues of a ſecond attempt. From the climate of Montpelier, and the waters of that ſalutary ſpring, he found in a few months that relief which all the power of phyſic could not afford him at home; and he returned to appearance perfectly repaired in his conſtitution, but greatly embarraſſed in his fortune. Part of his eſtate in Oxfordſhire he had ſold, and before his departure had ſettled his family on a farm of his own, called Proſperous Farm, near Hungerford in Berkſhire, where he returned with a firm reſolution to perfect his former undertaking, having, as he thought, deviſed means during his abſence to obviate all difficulties, and to force his new huſbandry into practice by the ſucceſs of it, in ſpite of all the oppoſition that ſhould be raiſed by the lower claſs of huſbandmen againſt it. He reviſed and rectified all his old inſtruments, and contrived new ones proper for the different ſoils of his new farm; and he now went on pretty ſucceſsfully, though not rapidly, nor much leſs expenſively, in the proſecution of his new ſyſtem. He demonſtrated to all the world the good effects of his horſe-hoeing culture; and by raiſing crops of wheat without dunging for thirteen years together in the ſame field, equal in quantity, and ſuperior in quality, to thoſe of his neighbours in the ordinary courſe, he demonſtrated the truth of his own doctrine, that labour and arrangement would ſupply the place of dung and fallow, and would produce more corn at an equal or leſs expence. But though Mr. Tull was ſucceſsful in demonſtrating that this might be done, he was not ſo happy in doing it himſelf. His expences were enhanced various ways, but chiefly by the ſtupidity of workmen in conſtructing his inſtruments, and in the aukwardneſs and wickedneſs of his ſervants, who, becauſe they did not or would not comprehend the uſe them, ſeldom failed to break ſome eſſential part or other, in order to render them uſeleſs. Theſe diſadvantages were diſcernible only to Mr. Tull himſelf; the advantages attending the new huſbandry were now viſible to

all

all the world; and it was now that Mr. Tull was prevailed upon, by the ſolicitations of the neighbouring gentlemen who were witneſſes of its utility, to publiſh his theory, illuſtrated by a genuine account of the reſult of it in practice, which he engaged to do, and faithfully performed at no trivial expence.

His firſt publication was a "Specimen" only in 1731; which was followed in 1733 by "An Eſſay on Horſe-hoeing Huſbandry, 1733," folio; a work of ſo much reputation, that it was tranſlated into French by Mr. Du Hamel. From this time to 1739, he continued to make ſeveral improvements in his method of cultivating wheat; and to publiſh at different times anſwers to ſuch objections as had been made to his huſbandry by "thoſe literary vermin that are as injurious to the agriculture of England, as the fly is to our turnips." We uſe here the words of a noble writer, who condeſcended to prefix an advertiſement to a poſthumous publication of the late Mr. Francis Forbes, intituled, "The extenſive Practice of the New Huſbandry, 1778," 8vo, a work which endeavoured to revive the ideas and practice of Mr. Tull, who died Jan. 3, 1740

TURNEBUS (ADRIAN), an illuſtrious French critic, was born in 1512, at Andely, a town in Normandy, of a gentleman's family, but in no great circumſtances. Authors have diſputed much about the ſpelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progreſs in claſſical literature and criticiſm. He was happily formed with all the qualities which could enable a man to excel; quick apprehenſion, admirable judgement, great penetration, and a moſt tenacious memory. Add to this, that he was indefatigable in applying, inſomuch that it is remarked of him, as it was alſo of Budæus, that he ſpent ſome hours in ſtudy, even on the day he was married. He acquired, after he was grown up, ſo extenſive a reputation for his learning, that Italians, Spaniards, Germans, and Engliſh, all made him great offers, if he would honour them with his reſidence: but we are told, that he choſe to be poor in his own country, rather than rich in any other. He taught polite literature, firſt at Toulouſe; and afterwards, in 1547, went to be Greek profeſſor at Paris, whither his great name drew ſcholars to him from all parts of Europe. In 1552, he took upon him the care of the royal preſs for the Greek books; but quitted this office in 1555, upon being admitted into the number of the royal profeſſors. He died June 12, 1565, leaving his wife big of her ſixth child.

It would be endleſs to tranſcribe the elogies that have been made upon this excellent man; all the learned have, with one conſent,

conſent, ſpoken of him in the higheſt terms; even the Scaligers and Scioppius, who have ſcarcely ſpoken well of any body elſe. Lambinus, indeed, though he allowed him every thing, accuſed him of having tranſcribed from his "Commentaries upon Cicero;" and Muretus did the ſame; but Lipſius could not forbear crying out upon this, "O Jupiter! audire hæc? ut plagiarius ſit Turnebus? non credam hoc ſexcentis Lambinis. O Jupiter! do you hear theſe things? that Turnebus is a plagiary? I would not believe ſix hundred Lambins in this." What made Turnebus ſo univerſally beloved was the great ſweetneſs of his temper, which he even ſhewed by a virgin modeſty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, becauſe it has been obſerved, that the candour and good nature of the men of that order have not been always proportionable to their learning. What Montaigne has ſaid of Turnebus, in his chapter of pedants, is ſo very much to his credit, that it would be injuſtice to him not to tranſcribe it. "Whoever," ſays he, "ſhall narrowly pry into, and thoroughly ſift this ſort of men, will find, for the moſt part, that they neither underſtand others, nor themſelves; and that their memories are indeed full enough, but the judgement totally void and empty. Some ought yet to be excepted, whoſe own nature has of itſelf formed them better, as I have obſerved for example of Adrianus Turnebus. He never made any other profeſſion than that of mere learning only; and in that is, in my opinion, the greateſt man that has been theſe thouſand years. Yet he had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior air and manner, which could not be civilized to the garb;—but, within, there was not a more illuſtrious and polite ſoul living upon earth. I have often purpoſely put him upon arguments quite foreign to his profeſſion, in which I found he had ſo clear an inſight, ſo quick an apprehenſion, and ſo ſolid a judgement, that a man would have thought he had never practiſed any other thing but arms, and been all his life employed in affairs of ſtate. And theſe are great and vigorous natures,

——"Queis arte benignâ
"Et meliore luto finxit præcordia Titan."

The works of Turnebus, which are all in Latin, were printed in one vol. folio at Straſburg, 1600: his "Adverſaria," 3 vols. folio, had been printed at Paris before. They conſiſt chiefly of criticiſms upon antient authors in general, and Latin verſions from ſome of the Greeks. Huetius ſays, that "he had every quality which is neceſſary for a perfect tranſlator;

ſlator; for, he underſtood Greek thoroughly, and turned it into elegant Latin, cloſely and without departing in the leaſt from his author, yet in a clear and pleaſant ſtyle."

TYE (CHRISTOPHER), born at Weſtminſter, and brought up in the royal chapel, was muſical preceptor to prince Edward, and probably to the other children of Henry VIII. In 1545, he was admitted to the degree of doctor in muſic at Cambridge; and, in 1548, was incorporated a member of the univerſity of Oxford; in the reign of queen Elizabeth he was organiſt of the royal chapel, and a man of ſome literature. In muſic he was excellent; and notwithſtanding that Wood, ſpeaking of his compoſitions, ſays they are antiquated, and not at all valued, there are very few compoſitions for the church, of equal merit with his anthems.

In an old comedy, or ſcenical hiſtory, whichever it is proper to call it, with the following whimſical title, "When you ſee me you know me," by Samuel Rowley, printed in 1623, wherein are repreſented in the manner of a drama ſome of the remarkable events during the reign of Henry VIII, is a converſation between prince Edward and Dr. Tye on the ſubject of muſic, which, for its curioſity, Sir John Hawkins has tranſcribed at length. The "Acts of the Apoſtles," mentioned in this dialogue, were never completed; but the firſt fourteen chapters thereof were, in 1553, printed by Wyllyam Seres, with the following quaint title; "The Actes of the Appoſtles, tranſlated into Englyſhe metre, and dedicated to the kynges moſt excellent majeſtye by Chriſtofer Tye, Doctor in muſyke, and one of the Gentylmen of hys graces moſte honourable Chappell, wyth notes to eche Chapter, to ſyng and alſo to play upon the Lute, very neceſſarye for ſtudentes after theyr ſtudye, to fyle theyr wyttes, and alſoe for all Chriſtians that cannot ſynge to reade the good and godlye ſtoryes of the liues of Chriſt hys Apoſtles." The dedication is, "To the vertuous and godlye learned prynce Edwarde the VI." and is in ſtanzas of alternate metre.

The "Acts of the Apoſtles," ſet to muſic by Dr. Tye, were ſung in the chapel of Edward VI. and probably in other places where choral ſervice was performed; but the ſucceſs of them not anſwering the expectation of their author, he applied himſelf to another kind of ſtudy, the compoſing of muſic to words ſelected from the Pſalms of David, in four, five, and more parts; to which ſpecies of harmony, for want of a better, the name of Anthem, a corruption of Atiphon, was given. In Dr. Boyce's collection of cathedral muſic, lately publiſhed, vol. II. is an anthem of this great muſician; "I will exalt thee," a moſt perfect model for compoſition in the church-ſtyle, whether we regard the melody or the harmony,

the expreſſion or the contrivance, or, in a word, the general effect of the whole. In the Aſhmolean MS. fol. 189, is the following note in the hand-writing of Antony Wood: "Dr. Tye was a peeviſh and humourſome man, eſpecially in his latter days; and ſometimes playing on the organ in the chapel of Qu. Eliz. which contained much muſic, but little delight to the ear, ſhe would ſend to the verger to tell him that he played out of tune; whereupon he ſent word, that her ears were out of tune." The ſame author adds, that Dr. Tye reſtored church-muſic after it had been almoſt ruined by the diſſolution of abbies.

TYERS (THOMAS), an author both in poetry and proſe, the friend of Johnſon, and well known to moſt of the eminent characters of the preſent time, was a ſtudent of the Temple in 1753. His father intended him for the law, but the young man it ſeems penned a ſonnet when he ſhould engroſs. He was an accompliſhed but not a profound man; and had taſte, and elegance of mind, ſlightly tinged with gleams of genius. He wrote ſome paſtorals and political tracts, which probably will not ſurvive the partiality of his particular friends.

TYNDALE (WILLIAM), a moſt zealous Engliſh reformer, and memorable for having made the firſt Engliſh verſion of the Bible, was born on the borders of Wales, ſome time before 1500. He was of Magdalen-hall in Oxford, where he diſtinguiſhed himſelf by ſucking in early the doctrines of Luther, and by as zealouſly propagating thoſe doctrines among others. Afterwards he removed to Cambridge, and thence went to live with a gentleman in Glouceſterſhire, in the capacity of tutor to his children. While he continued there, he ſhewed himſelf ſo furious for Luther, and ſo inveterate to the pope, that he was forced, merely for the ſecurity of his perſon, to leave the place. He next endeavoured to get into the ſervice of Tonſtall biſhop of Durham, but did not ſucceed. His zeal for Lutheraniſm made him deſirous to tranſlate the New Teſtament into Engliſh; and, as this could not ſafely be done in England, he went into Germany, where ſetting about the work, he finiſhed it in 1527. It was the firſt tranſlation of it made into Engliſh. He then began with the Old Teſtament, and finiſhed the five books of Moſes, prefixing diſcourſes to each book, as he had done to thoſe of the New Teſtament. At his firſt going over into Germany, he went into Saxony, and had much conference with Luther; and then, returning to the Netherlands, made his abode chiefly at Antwerp. During his peregrinations from one country to another, he ſuffered ſhipwreck upon the coaſt of Holland, and loſt all his books and papers. His tranſlations of the Scriptures, being in the mean time ſent to England,

land, made a great noiſe there; and, in the opinion of the clergy, did ſo much miſchief, that a royal proclamation was iſſued out, prohibiting the buying or reading ſuch tranſlation or tranſlations. But the clergy were not ſatisfied with this: they knew Tyndale capable of doing infinite harm, and therefore thought of nothing leſs than removing him out of the way. For this purpoſe, one Philips was ſent over to Antwerp, who inſinuated himſelf into his company, and under the pretext of friendſhip betrayed him into cuſtody. He was ſent to the caſtle of Filford, about eighteen miles from Antwerp; and though the Engliſh merchants at Antwerp did what they could to procure his releaſe, and letters were alſo ſent from lord Cromwell and others out of England, yet Philips beſtirred himſelf ſo heartily, that he was tried and condemned to die. He was firſt ſtrangled by the hands of the common hangman, and then burned near Filford-caſtle, in 1536. While he was tying to the ſtake, he cried with a fervent and loud voice, "Lord, open the king of England's eyes."

His ſtory is told at large in Fox's "Book of Martyrs:" Fox ſays, he might be called "England's apoſtle." He was the author of many works, beſides his tranſlations of the Scriptures: he is ſaid to have tranſlated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmneſs of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amiſus in the kingdom of Pontus, and is memorable for having contributed very much to the preſervation of Ariſtotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and ſeized his dominions; but his captivity was no diſadvantage to him, ſince it procured him an opportunity of being illuſtrious at Rome, and raiſing a fortune. He ſpent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books that the writings of Ariſtotle have not periſhed together with innumerable other monuments of antiquity. The fate of that great philoſopher's works, as it is related by Strabo, is very remarkable. He left them, with his ſchool and his other books, to his ſcholar Theophraſtus; and Theophraſtus left his library to Neleus, who had been his as well as Ariſtotle's ſcholar. Neleus conveyed his library to Scepſis, a city of Troas, and in his country; and left it to his heirs, who, being ignorant and unlearned perſons, took no other care of it than to keep it ſhut up cloſe: and, when they were informed of the diligence with which the kings of Pergamus, whoſe

whose subjects they were, sought out for books, they buried those of Neleus under ground. A considerable time after, their descendants took them out of their prison, much damaged by moisture and vermin, and sold those of Aristotle and Theophrastus very dear to one Apellicon, who caused them to be copied. But his scribers ill supplied those passages which the worms had eaten and the moisture effaced; so that these books were published with an infinite number of errors. After the death of Appellicon, his library was conveyed from Athens to Rome by Sylla, whose library-keeper permitted Tyrannion, a great admirer of Aristotle, to take the writings of that philosopher; and from him they came into the possession of the public.

Tyrannion had many scholars at Rome; Cicero's son and nephew were under him. Cicero made use of him to put his library in order; and Tyrannion wrote a book which Atticus admired; all which particulars we learn from the letters of Cicero. Strabo also had been his scholar, as he himself informs us. Tyrannion died very old, being worn out with the gout.

TYRTÆUS, an ancient Greek poet, who flourished about Olymp. XXV. He was born at Miletus, but lived at Athens; and maintained himself by his Elegiac Muse, his Pipe, and his School. His story is certainly one of the finest of Antiquity; and the glorious success of his verses has advanced his name to the rank of the greatest heroes as well as the noblest poets. The Lacedæmonians, having blocked up Messene, a revolted city of Peloponnesus, many years, and sworn to carry the town or die before it, by advice of the Pythian Oracle applied to the Athenians for a general. The Athenians sent them Tyrtæus, perhaps in ridicule; for, besides his occupation, utterly remote from military affairs, he is reported to have been short and very deformed, blind of one eye, and lame into the bargain. Nevertheless, he so ravished the soldiers by the animating powers of his verse, that, though they had made themselves sure of falling in the encounter, they yet carried the victory, and won the town. Hence our Roscommon:

When by impulse from Heaven Tyrtæus sang,
In drooping soldiers a new courage sprang.
Reviving Sparta now the fight maintain'd,
And what two generals lost a poet gain'd.

The works of Tyrtæus were, "The Polity of the Lacedæmonians;" "Moral Precepts" in Elegiac verse; and five books of "War-Verses;" some fragments of which still remain,

main, and have been publiſhed with thoſe of the minor Greek poets.

TYRWHITT (Thomas), an excellent ſcholar, acute critic, and moſt amiable private character, was born in the year 1730. Mr. Tyrwhitt's father was a canon of Windſor, and rector of St. James's Weſtminſter: by his mother's ſide he was grandſon of biſhop Gibſon. At the age of ſix he went to ſchool at Kenſington, whence he was removed to Eton in 1741. He went to Queen's college, Oxford, in 1747, and was elected fellow of Merton in 1755. He proceeded at Oxford as far as maſter of arts, and in 1756 was under-ſecretary at war under lord Barrington. In 1761, he ſucceeded Jeremiah Dyſon, eſq. as principal clerk of the houſe of commons, which, after a period of ſix years, he reſigned to Mr. Hatſell. In 1784, he was elected to the office of curator to the Britiſh Muſeum, with his friend the very learned and deſervedly-eſteemed Mr. Cracherode. His publications were numerous, and appeared nearly in the following order: 1. "Tranſlations in Verſe;" "Pope's Meſſiah;" "Philips's Splendid Shilling, in Latin," and "the eighth Iſthmian of Pindar in Engliſh." 2. "Obſervations and Conjectures on ſome paſſages in Shakpeare." Mr. Tyrwhitt afterwards communicated many judicious remarks on our national bard to Mr. Steevens and Mr. Reed. 3. "Fragmenta duo Plutarchi, 1773, from an Harleian Mſ. 5612" He obſerves himſelf of this, that it had no great merit, and was only publiſhed to ſtimulate other and ſimilar enquiries. 4. "The Canterbury Tales of Chaucer," in 4 vols. 8vo. to which he afterwards added a 5th volume in 1778.—This is certainly the beſt edited Engliſh claſſic that has ever appeared. 5. "Diſſertatio de Babrio, Fabularum Æſopiarum Scriptore.—Inſeruntur fabulæ quædam Æſopiæ nunquam antehac editæ ex cod. Mſ. Bodl. Accedunt Babrii fragmenta 1776." The object of this publication, which, though ſmall in ſize, evinced the greateſt critical acumen, was to ſhew, that many of the fables which paſs under the name of Æſop were from another antient writer of the name of Babrias, whoſe fragments are preſerved in Suidas in verſe. 6. Mr. Tyrwhitt's next publication, we believe, was "Elſing on Parliaments." 7. "Poems, ſuppoſed to have been written at Briſtol in the 15th century, by Rowley and others; with a preface, an account of the Poems, and a Gloſſary." This was twice re-publiſhed in 1778, with an appendix tending to prove that they were written, not by any antient author, but by Chatterton. This became the ſubject of warm controverſy, which, however, was ſettled by, 8, "A Vindication of the Appendix to the Poems called Rowley's, in reply to the Dean of Exeter, Jacob Bryant, Eſq. and others, by Thomas Tyrwhitt."

Tyrwhitt." Mr. Tyrwhitt's next work was of a different kind, namely, 9. " ΠΕΡΙ ΛΙΘΩΝ, de Lapidibus, Poema Orpheo a quibuſdam adſcriptum, Græce et Latine, ex edit. Jo. Matthæi Geſneri.—Recenſuit, notaſque adjecit, Thomas Tyrwhitt. Simul prodit auctarium diſſertationis de Babrio." Mr. Tyrwhitt in this critical work, refers the Poem " on Stones" to the age of Conſtantius. He next printed for his private friends, 10. " Conjecturæ in Strabonem;" and he alſo ſuperintended, 11. " Two Diſſertations on the Grecian Mythology, and an examination of Sir Iſaac Newton's objection to the Chronology of the Olympiads." His laſt literary labour was, 12. " A newly diſcovered Oration of Iſæus againſt Menecles," which Mr. Tyrwhitt reviſed in 1785, and enriched with valuable notes. Mr. Tyrwhitt died in 1786, and left his printed books to the Britiſh Muſeum; that is, ſuch as were not there already. He was of a calm and philoſophic temper; from his earlieſt age, of the ſtrongeſt propenſity for literary purſuits, and in private life of the moſt amiable virtues. He was many years fellow of the Royal Society, and received throughout his life the moſt diſtinguiſhed honours as a ſcholar, a man of genius, and a moſt excellent and amiable private character.

TYTLER (WILLIAM), was ſon of Alexander Tytler, eſq. writer in Edinburgh, and born in 1711. He was author of various articles on ſubjects of belles lettres, which are more or leſs eſteemed. He publiſhed, the " Poetical Remains of James the Iſt. of Scotland." A diſſertation is prefixed to this which is very curious, as forming an important part of the literary hiſtory of Europe. He was alſo author of a " Diſſertation on Scottiſh Muſic," which was prefixed to " Annet's Hiſtory of Edinburgh." Mr. Tytler wrote various other things, but thoſe above mentioned are the moſt deſerving attention. He married a daughter of Mr. James Craig, writer to the ſignet, by whom he had two ſons. We ſhould have mentioned perhaps, Mr. Tytler's vindication of Mary Queen of Scots, as he was the firſt writer who attempted to turn the tide of popular opinion in favour of that unfortunate princeſs. He conducted this controverſy with candour and moderation, but perhaps without making any very durable impreſſion on the public mind. This work was intituled, " An Enquiry, Hiſtorical and Critical, into the Evidence againſt Mary Queen of Scots; and, an Examination of the Hiſtories of Dr. Robertſon and Mr. Hume, with reſpect to that evidence." This work paſſed through ſeveral editions. Mr. Tytler left behind him an excellent character for every ſocial and amiable virtue; and, perhaps, few individuals, who were ſo conſpicuous on the theatre of the world,

paſſed through life with ſo few wounds from envy or detraction.

TZETZES (JOHN), a celebrated grammarian of Conſtantinople, who died about the end of the 12th century. Being put under proper maſters at fifteen, he learnt not only the Belles Lettres, and the whole circle of Sciences, but even the Hebrew and Syriac tongues. He had a prodigious memory, and was able to repeat all the Scriptures by heart. He ſeems to have been a moſt accompliſhed perſon, who underſtood almoſt every thing; and, as he was ſo, we are ſorry to add, to the diſgrace of letters, that he was a ſharp reprehender and deſpiſer of others, but vain and a boaſter of himſelf even to the moſt ridiculous extreme. He wrote "Commentaries upon Lycophron's Alexandria," which he publiſhed firſt under the name of his brother, Iſaac Tzetzes: they are inſerted by Potter in his edition of this poet at Oxford, 1697, in folio. He wrote alſo "Chiliades, which Fabricius calls his moſt celebrated work, as abounding with political and civil knowledge; "Scholia upon Heſiod;" "Epigrams and other Poems;" "Pieces upon Grammar and Criticiſm." He mentions alſo "Allegories upon Homer," which he dedicated to the empreſs Irene, wife of Manuel Comnenus; but we do not find that theſe have ever been printed. This empreſs was married in 1143, and died in 1158: which nearly aſcertains the age of Tzetzes.

V.

VAILLANT (JOHN FOY), a great medalliſt, "to whom France was indebted for the ſcience of medals, and Lewis XIV. for one half of his cabinet," as Voltaire owns, was born at Beauvais, May the 24th, 1632. He loſt his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of ſucceeding to a magiſtracy, which his uncle poſſeſſed; but, being too young for this when his uncle died, he changed his views, and quitting the law applied himſelf to phyſic, in which faculty he was admitted doctor at twenty-four. He had as yet diſcovered no particular inclination for the ſtudy of medals; but

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an occaſion now preſented itſelf, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of antient medals, and carried them to Mr. Vaillant, who examined them at firſt ſlightly and in a curſory way, but afterwards ſat down to ſtudy them with attention. Then it was that his genius and taſte for medals diſcovered itſelf, which increaſed with his knowledge and inſight into their nature and uſe, till he devoted himſelf almoſt entirely to them.

Being called to Paris about buſineſs, he paid a viſit to Mr. Seguin, who had a fine cabinet of medals, and was alſo greatly attached to this ſtudy. Seguin, from their conferences, ſoon perceived the ſuperior genius of Vaillant, which ſeemed to him to promiſe much in a ſcience yet in its infancy, and preſſed him to make himſelf a little more known. He did ſo, by viſiting ſome antiquaries, who were famous in this way; till at length falling under the notice of the miniſter Colbert, he had a commiſſion to travel up and down Italy, Sicily, and Greece, in queſt of medals proper for the king's cabinet. This was a thing exactly to his taſte and humour: he ſet out with joy; and, and after ſpending ſome years in traverſing theſe countries, returned with as many medals as made the king's cabinet ſuperior to any cabinet in Europe, though great additions have been made to it ſince. Colbert engaged him to travel a ſecond time; and accordingly, in 1674, he went and embarked at Marſeilles with ſeveral other gentlemen, who propoſed, as well as himſelf, to be at Rome at the approaching jubilee. But a ſad adventure diſappointed all their curioſities; for, on the ſecond day of their ſailing, they were fallen upon and taken by an Algerine corſair. After a captivity of near five months, he was permitted to return to France, and received at the ſame time twenty gold medals which had been taken from him. He embarked in a veſſel bound for Marſeilles, and was carried on with a favourable wind for two days, when another corſair appeared, which, in ſpite of all the ſail they could make, bore down upon them within the reach of cannon-ſhot. Vaillant, dreading the miſeries of a freſh ſlavery, reſolved, however, to ſecure the medals which he had received at Algiers, and in order thereto ſwallowed them. But a ſudden turn of the wind freed them from this adverſary, and caſt them upon the coaſts of Catalonia; where, after expecting to run aground every moment, they at length fell among the ſands at the mouth of the Rhone. Vaillant got on ſhore in a ſkiff, but felt himſelf extremely incommoded with the medals he had ſwallowed, which might weigh altogether five or ſix ounces, and therefore did not paſs like Scarborough waters. He had recourſe to a couple of phyſicians, who were a little

puzzled with the ſingularity of his caſe; however, nature relieved herſelf from time to time, and he found himſelf in poſſeſſion of the greateſt part of his treaſure when he got to Lyons. Here he explained, with much pleaſure to his friends, thoſe medals which were already come to hand, as well as thoſe which were daily expected, among which laſt was an Otho, valuable for its rarity.

Upon his arrival at Paris, he received freſh inſtructions, and then ſet out and made a moſt ſucceſsful voyage. He penetrated into the very heart of Egypt and Perſia, and there found new treaſures, which made ample amends for all his fatigues and perils. He was greatly careſſed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inſcriptions in the year 1701, Vaillant was at firſt made aſſociate; and the year after penſionary, upon the death of M. Charpentier. He died of an apoplexy, Oct. 23, 1706, in his 76th year. He had two wives, and by virtue of a diſpenſation from the pope had married two ſiſters, by whom he had ſeveral children, and one ſon. The firſt of his works was publiſhed at Paris 1674, "Numiſmata imperatorum Romanorum præſtantiora a Julio Cæſare ad poſthumum & tyrannos," 4to. A ſecond edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this laſt he omitted a great number of medals which he had diſcovered to be ſpurious; and alſo to mention what cabinets each medal was to be found in, as he had done in the ſecond, which has made the ſecond generally preferred to it 2. "Seleucidarum imperium, ſeu hiſtoria regum Syriæ, ad fidem numiſmatum accommodata, Paris 1681," 4to. This work throws much light upon an obſcure part of antient hiſtory, that of the kings of Syria, uſually called Seleucides, from Seleucus, one of Alexander's lieutenants, who founded that kingdom about 300 years before Chriſt. 3. "Numiſmata ærea imperatorum, Auguſtarum, & Cæſarum, in coloniis, municipiis, & urbibus jure Latio donatis, ex omni modula percuſſa, Paris, 1688," 2 tom. folio. 4. "Numiſmata imperatorum & Cæſarum, a populis Romanæ ditionis Græce loquentibus ex omni modulo percuſſa, Paris, 1698," 4to. A ſecond edition, enlarged with 700 medals, was printed at Amſterdam 1700, in folio. 5. Hiſtoria Ptolemæorum Ægypti regum ad fidem numiſmatum accommodata, Amſt. 1701," folio. 6. "Nummi antiqui familiarum Romanarum perpetuis interpretationibus illuſtrati, Amſt. 1703," 2 tom. folio. 7. "Arſacidarum imperium, ſive regum Parthorum hiſtoria ad fidem numiſmatum accommodata, Paris, 1725," 4to. 8. "Achæmenidarum imperium, ſive regum Ponti, Boſphori, Thraciæ, & Bithyniæ hiſtoria, ad fidem numiſmatum accommodata, Paris,

Paris, 1725," 4to. Beſides theſe works, he was the author of ſome pieces which are printed in the "Memoirs of the academy of Inſcriptions and Belles Lettres."

VAILLANT (JOHN FRANCIS FOY), ſon of the preceding, was born at Rome in 1665, while his father was upon his travels in queſt of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age ſent to Paris, where he was inſtructed by the Jeſuits in the belles lettres and philoſophy. He applied himſelf, as his father had done, to the ſtudy of phyſic, and was received doctor in that faculty at Paris in 1691. He was initiated into the ſcience of medals, and would have ſhone like his father if he had ſurvived him long enough: nevertheleſs, his merit was reputed very great, and he was admitted into the academy of inſcriptions and belles lettres in 1702. He died in 1708, about two years after his father, of an abſceſs in his head, which was ſuppoſed to have been occaſioned by a fall.

VAILLANT (SEBASTIAN), a French phyſician and botaniſt, author of the "Botanicon Pariſienſe, or an Alphabetical Account of all the Plants which grow in the Environs of Paris, with Figures." He was alſo the author of various other works. He was born in 1669, and died of an aſthma, in 1722.

VAISSETE (JOSEPH), a learned benedictine of the congregation of St. Maur, born at Gaillac in the dioceſe of Alby, in 1685; he made profeſſion in 1711, at the age of twenty-ſix, and died the 10th of April 1756. His works are, "Diſſertation ſur l'origine des François; Hiſtoire Générale de la province de Languedoc." Dom. de Vic, who died in 1735, aſſiſted him in this work. He made alſo an abridgement of this topographical work, and wrote a geographical piece, and ſome memoirs.

VALENS, an Arabian philoſopher, and author of a ſect of Heretics, known by the name of Valeſians. They were all eunuchs; for, they believed that concupiſcence deprived a man of his free-will; and that, in order to be ſaved, he muſt caſtrate himſelf. He ſaid, that the Law and Prophets were all to be rejected. Theſe Heretics were condemned in the council of Achaia, A. D. 240, according to Echard; or, according to Dufreſnoy, 250. See Fleury, ii. 66.

VALENTIN, an eminent painter, born at Colomiers, in Brie, in 1600. He formed himſelf after the manner of Corevaggio, and his pieces are exceedingly rare and very highly eſteemed. Having bathed imprudently, he was ſeiſed with a fever, which carried him off at Rome at the early age of 32.

VALENTINE, author of the Heretical ſect, called Valentinians, was an Egyptian, and, according to Danæus, was educated at Alexandria. He aſpired to the epiſcopal dignity; but being ſet aſide by another, who was afterwards martyred, he formed the deſign to oppoſe the true doctrine of Chriſt. He came to Rome A. D. 140, during the pontificate of Hyginus, and there created great diſturbances. In 143, he was cenſured by the Church, and excluded the congregation; which was ſo far from humbling him, that he retired into Cyprus, where he propagated his erroneous doctrines with ſtill greater boldneſs. He was learned, eloquent, and had ſtudied the Grecian language, particularly the Platonic philoſophy. Thus, from nice and witty, or ſophiſtical, diſtinctions, mixing the doctrine of ideas, and the myſteries of numbers, with the Theogonia of Heſiod and the Goſpel of St. John, which was the only one received by him, he formed a ſyſtem of religious philoſophy, not very different from that of Baſilides and the Gnoſtics. The riſe of his hereſy was in the reign of Adrian. Fleury places it A. D. 143, as do Danæus, Tillemont, and Echard. Valentine himſelf died A. D. 160. Tillem. Ech. His errors ſpread at Rome, in Gaul and Syria, but particularly in the Iſle of Cyprus and Egypt. It continued until the 4th century. The late biſhop Hooper, in his tract "de Hæreſi Valentiniana," has deduced this hereſy from the Egyptian myſteries. Among the Valentinians nothing was more carefully obſerved than to *hide* what they preached; if they may be ſaid to preach what they *hide*. They intruſted nothing to their followers, until they had made them their own, becauſe they eſteemed all not fit for ſuch knowledge: they muſt not, therefore, ſpeak plainly, but darkly and myſteriouſly. Irenæus wrote againſt them A. D. 187. He at laſt abjured his errors, and was received into the Church again.

VALERIANUS (PIERIUS), an ingenious and learned Italian, was born at Belluno, in the ſtate of Venice, about 1475. He loſt his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanius, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He ſtudied the Latin and Greek tongues under Valla and Laſcaris; and made ſo wonderful a progreſs, that he became one of the moſt learned men of his age. Going to Rome under the pontificate of Julius II. he was the favourite of John de Medicis, afterwards in 1513 Leo X. committed to his care the conduct and inſtruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. ſhewed the ſame regard to Valerianus as Leo had done. He

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offered him first the bishopric of Justinople, and then that of Avignon; but Valerianus refused them both, being fully satisfied with the place of apostolic notary. He was in imminent danger, when Rome was taken in 1527; and the year after retired to Belluno, for the sake of that tranquillity which he had never found at court. Yet he suffered himself to be drawn from his retirement by Hypolite de Medicis, one of his pupils, who, being made a Cardinal in 1529, chose him for his secretary. He continued in this office till the death of the Cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis, who had been made first Duke of Florence in 1531. Upon the death of Alexander, in 1537, he retired to Padua; where he spent the remainder of his life among his books, and died in 1558.

He composed several ingenious, learned, and curious, works, some of which were published in his life-time, some not till after his death. Among the former are, "De Fulminum significationibus, Romæ, 1517:" printed also in the 5th volume of Grævius's Roman Antiquities: Pro Sacerdotum barbis defensio, Romæ 1531," occasioned by an intention to renew a decree, pretended to be made by an antient council, and confirmed by Pope Alexander III, by which priests were forbidden to wear long beards: "Castigationes Virgilianæ lectionis," printed in Robert Stephens's Virgil at Paris, 1532, and since reprinted with the best editions of this poet: "Hieroglyphica, sive de sacris Egyptiorum aliarumque gentium literis Commentariorum libri LVIII, Basil 1566." Among the latter are, "Dialogo della volgar lingua, non prima uscito in luce," 4to. "Antiquitatum Bellunensium libri quatuor," 8vo: and "Contarenus, sive de literatorum infelicitate libri duo," 8vo: all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, Bishop of Belluno. The last piece contains a great number of curious anecdotes, and is intituled "Contarenus," because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambassador, and some learned persons at Rome. It has been often printed; at Amsterdam, 1647, in 12mo. "cum Cornelii Tollii Appendice; at Helmstadt, 1695," in 12mo; and at Leipsic, 1707, in 8vo, with two other pieces upon similar subjects, namely, "Alcionius de Exilio," and "Barberius de miseria Posterum Græcorum," and a preface by Joannes Burchardus Menkenius the editor.

Valerianus published also at different times two volumes of Latin poems, among which were "Amorum libri quinque." It may be proper to observe here, that Valerianus's Christian name was Peter; but changed, according to the custom of those times, by one of his masters into Pierius, in allusion to

Pierides, a name of the Muſes, and therefore probably done as a compliment to his talents for poetry.

VALERIUS MAXIMUS, an antient Latin writer of whom remain "libri novem factorum dictorumque memorabilium;" dedicated to Tiberius Cæſar. It appears from this work, that he was a Roman, and that he lived under the reign of Tiberius Cæſar; at the latter end of it; for, he manifeſtly treats the memory of Sejanus with ſcorn and abhorrence, though he does not expreſsly mention him. His ſtyle is not ſo pure as might be expected from the age he lived in; and therefore many learned men conjectured, that what we have of his is not the original work, but only an epitome made by ſome later writer. Fabricius calls it, "opus jucundum, varium, utile," as indeed it is; and many eminent critics have employed their lucubrations upon it. The beſt editions are, that by Thyſius "cum Notis Variorum, 1670," in 8vo; that "in uſum Delphini, 1679," in 4to; and that by Torrenius at Leyden, 1726, in 2 vols. 4to, "cum notis integris Lipſii, Pighii, Vorſtii, Perizonii, &c."

VALESIUS (Henricus), or Henry de Valois, a French critic of great abilities and learning, was born at Paris in 1603, of parents, whoſe circumſtances ſupported them without any profeſſion. He began his ſtudies at Verdun in 1613, under the Jeſuits, and the greateſt hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned rhetoric under Petavius, who, as well as father Sirmond, conceived a great eſteem for him. After having maintained his theſes in philoſophy with much applauſe, he went to Bourges in 1622, to ſtudy the civil law; and at the end of two years returned to Paris, where he was received advocate. He frequented the bar for ſeven years, but more to oblige his father than out of any fondneſs for the law; and, a very little buſineſs there helping to increaſe the diſguſt which he naturally had for this profeſſion, he at length quitted it, and devoted himſelf entirely to literary purſuits. Greek and Latin authors were all his ſtudy, and all his pleaſure. Sunday he conſecrated to devotion, Saturday afternoon he allotted to his friends: but all the reſt of the week was ſpent in reading and labour. His own library not ſufficing, he borrowed books of every body; and he uſed to ſay, that he learned more from other people's books than his own, becauſe, not having the ſame opportunity of reviewing them, he read them over with more care. He acquired a great reputation by his learning and publications, when a misfortune befel him, which interrupted the courſe of his ſtudies. He had always a weak ſight; but continual application had hurt him ſo, in this reſpect,

ſpect, that he loſt his right eye, and ſaw very indifferently with the left. This put him under the neceſſity of having a reader; for, though his father was of too ſparing a humour to make him an allowance for this purpoſe, yet the defect was ſupplied by the generoſity of his friends. His father, however, died in 1650; and then his circumſtances were better ſuited to his neceſſities. The ſame year he made an oration, in praiſe of Chriſtina queen of Sweden, who had juſt aſcended the throne; and her majeſty, by way of acknowledging the favour, promiſed to ſend him a gold chain, and gave him at the ſame time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ended in nothing, for which Valeſius himſelf is ſaid to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break ſome jeſts on the learned in thoſe parts; which, being ſent to the queen, occaſioned her majeſty's coldneſs and neglect of him.

In 1734, Valeſius had publiſhed at Paris, in 4to, "Excerpta Polybii, Diodori Siculi, Nicolai Damaſceni, Dionyſii Halicarnaſſenſis, Appiani Alexandrini, Dionis, & Joannis Antiocheni, ex Collectaneis Conſtantini Auguſti Porphyrogenitæ, nunc primum Græcè edita, Latinè verſa cum notis." The emperor Conſtantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek hiſtorians of ſuch things as he thought moſt uſeful; and had ranged theſe extracts under certain titles and common places, in number fifty-three. Each contained two books; one of "Extracts from the writers of Univerſal Hiſtory," another of "Extracts from the Hiſtorians of the Emperors." Only two of theſe titles are extant: one "de Legationibus," the firſt book of which was publiſhed by Fulvius Urſinus, at Antwerp, 1582, in 4to; the ſecond by David Hœſchelius, at Augſburg, 1603, in 4to; and both under the title of "Eclogæ Legationum, &c." The other title is "de Virtutibus & Vitiis," and is the work under preſent conſideration. A merchant of Marſeilles had brought an antient manuſcript of it from the Iſle of Cyprus, and ſold it to Monſ. Peireſc, who ſent it to Paris. Here it lay neglected a long time; till at length Pithæus engaged Valeſius to tranſlate and publiſh it: which he did, and very properly dedicated it to Peireſc, to whom the public is obliged for it. Peireſc was a gentleman of Provence; and, how ardent he was in the promotion of letters, let the following inſtance be a laſting teſtimony. Some time after, Valeſius had read a paſſage in an antient author, relating to the harbour of Smyrna, which could not be underſtood without viewing the ſituation upon the ſpot. He acquainted

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Peireſc with this difficulty; who immediately ſent a painter, to take a view of that port, and afterwards communicated it to Valeſius. The Critic thanked Peireſc for the trouble he had been at; but very ungraciouſly ſent him word, (for, Valeſius was far from being graciouſly formed,) that it did not clear up the thing ſo well as he could wiſh. Peireſc, vexed that he had been at ſo much expence for nothing, wrote back, that he had endeavoured to give him ſatisfaction; and that, if he had not ſucceeded, it muſt not be aſcribed to either himſelf or the painter, but to his own temper and humour, which were ſatisfied with nothing.

In 1636, he gave a good edition of "Ammianus Marcellinus," in 4to. corrected in a great number of places from the manuſcripts, and illuſtrated with very ingenious and learned notes. A ſecond edition, with more notes of Valeſius, and thoſe of Lindenbrokius, came out at Paris, 1681, in folio; and James Gronovius alſo publiſhed a third at Leyden, 1693, in 4to. The critical talents and learning, which Valeſius had ſhewn in theſe publications, occaſioned him to be pitched upon for a work of greater importance; and that was an edition of the antient eccleſiaſtical hiſtorians. M. de Montchal, abp. of Tholouſe, gave occaſion to Valeſius's engaging in this work: for, being a learned man himſelf, the clergy of France had beſought him to give an edition of theſe hiſtorians, which indeed was very much wanted. Montchal undertook the affair; and, the better to ſucceed in it, applied to Valeſius to aſſiſt him privately. But Valeſius was by no means a man for this: he was too jealous of his reputation and glory, to let another perſon run away with the fruits of his labours; and therefore abſolutely refuſed to have any thing to do with him. The archbiſhop, either too much taken up with the buſineſs of his ſee, or deſpairing of ſucceſs in what he had undertaken, ſoon after excuſed himſelf to the clergy; and at the ſame time adviſed them to apply to Valeſius, as a man who was every way qualified for the taſk. They did ſo; and, upon Valeſius's liſtening to their requeſt, did for his encouragement ſettle a penſion upon him. This was about the year 1650. The Hiſtorians came out in Greek and Latin, with good notes, in this order: "Euſebii Pamphili hiſtoria eccleſiaſtica, ejuſdemque libri de vita Conſtantini, & panegyricus; atque oratio Conſtantini ad ſanctos, Paris, 1659;" "Socratis & Sozomeni hiſtoria eccleſiaſtica, 1668;" "Theodoreti & Evagrii hiſtoria eccleſiaſtica, item excerpta & hiſtoria eccleſiaſtica Philoſtorgii, 1673." Theſe were reprinted in 3 vols. folio, firſt at Amſterdam in 1699, and then at Cambridge in 1720: to which laſt edition ſome remarks, but very inconſiderable ones, ſcattered up and down in various authors,

thors, were collected and subjoined by the editor Gulielmus Reading.

In 1570, Valesius was honoured with the title of historiographer of France; and had also a pension settled on him by the king, in consideration of his edition of Eusebius, which had appeared the year before. In 1662, he lost his left eye, so that now he was blind; and, notwithstanding all the skill of oculists, the most that could be done for him was, to see but very poorly with the left eye, a new cataract, almost as soon as it was removed, forming itself again in the right. In 1663, he had an addition to his pension from the crown. He had hitherto lived among his books, and troubled himself about nothing else: but now, being sixty years of age, he took it into his head to have a wife by way of comfort; and accordingly was married Nov. the 18th to a handsome young woman, by whom he had seven children. He died the seventh of May, 1676, having spent the two last years of life in all the miseries of one oppressed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. Valesius is an instance to prove, that profound learning and greatness of soul do not always go together; and that a man may be a very distinguished scholar and yet have nothing in him of the philosopher.

After his death, was published, by the care of James Gronovius, "Notæ & animadversiones in Harpocrationem & Philippi Jacobi Maussaci Notas. Ex Bibliotheca Gulielmi Prousteau, Lugd. Bat. 1682," in 4to. Three Latin funeral orations upon three of his intimate friends are inserted in Bates's "Vitæ selectorum aliquot virorum," printed at London, 1681, in 4to; the first made upon Sirmond in 1651, the second upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the king's health, and published by himself in 1663, with the title of "Soteria pro Ludovico magno." There are also "Harangues à la reine de Suede, & quelques autres petites pieces."

VALESIUS (Adrian), or Adrien de Valois, brother of Henry Valesius, and a very learned man also, was born at Paris in 1607, and educated in the college of Clermont there, under the Jesuits. He followed the example of his brother, and had the same counsellors in his studies, the fathers Sirmond and Petavius. History was his principal object, and he spent many years in searching into the most authentic records, manuscripts as well as printed. His long perseverance in these pursuits enabled him to give the public an elaborate Latin work, intituled, "Gesta Francorum, seu

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de rebus Francicis," in 3 vols. folio; the first of which came out in 1646, the two others in 1658. This history begins with the year 254; and ends with 752. It is written with care and elegance, and may serve for an excellent commentary upon the antient historians of France, who wrote rudely and barbarously: but for itself, it should be considered, and so some have considered it, as a critical work filled with rude erudition rather than a history. At least it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert asked him one day concerning his Latin history of France, and pressed him to continue it; but he answered the minister, that he might as well take away his life, as put him upon a work so full of difficulties, and so much beyond what his age could bear; for he was then in years. He is the author of several other Latin works; for, his works are all in Latin: as, "Notitia Galliarum, ordine alphabetico digesta, 1675," in folio. This is exceedingly useful for the understanding of antient Gaul. He was the editor of the second edition of "Ammianus Marcellinus;" to which, besides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own, He wrote a Panegyric upon the king, and a life of his brother. There is also a "Valesiana."

In 1660, he was with his brother honoured with the title of historiographer to the king; and had a pension settled upon him. In 1664, he lost the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however some years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good health, till he was eighty-five; and then died, July the 2d, 1692.

VALINCOURT (John Baptist Henry du Trousset de), a French miscellanist, born in Picardy in 1653. Voltaire says, that an epistle addressed to him by Despréaux gained him the greatest reputation. He was a man of learning; but if he had been nothing else he would not have made so great a fortune as he did. One of the best speeches that was ever made in the academy is that in which Mr. Valincourt endeavours to cure the error of that prodigious number of young men of letters, who, mistaking for a talent their itch for writing, present bad verses to princes, and pester the public with their pamphlets, and exclaim against the ingratitude of the age, because they are useless to the world and to themselves. He assures them, that those professions, which are reckoned the meanest, are much above theirs. He died in 1730.

VALLA,

VALLA (LAURENTIUS), an Italian writer of great parts and learning, was born at Rome in 1415. He attacked with great vigour the barbariſm, which had prevailed in the Latin tongue for ſeveral ages; and wrote books, on purpoſe to collect the elegances of that language, which had been ſo little uſed by the ſchoolmen and civilians; yet, as Paul Jovius obſerves, when he himſelf attempted to write hiſtory, he ſhewed that he was more capable of preſcribing to others, than of practiſing himſelf. He was of a moſt contentious, criticiſing, contradicting, nature; and this raiſed him up many enemies. The title of his books, ſome of them at leaſt, ſhew, that he was one of the greateſt duelliſts in the republic of letters; and that his life may be compared to the profeſſion of a gladiator. He never pardoned his adverſaries any word or phraſe which ſavoured of barbariſm; and this gave occaſion to an epigrammatic fiction after his death, of his having made himſelf ſo formidable in hell, that Pluto durſt not ſpeak Latin there: to which it is added, that Jupiter would have admitted him into heaven but for fear of having his words criticiſed. Upon the whole, his acrimony and ill-temper were ſuch, that he was ſuppoſed to write principally for the pleaſure of abuſing both the living and the dead. Nor did prudence give the leaſt check to the virulence of his temper: for, he did not confine his cenſures to the profeſſors of literature, but he attacked the eccleſiaſtics; and ſpake boldly againſt ſome things, which they approved, and even held in veneration. He had the courage to refute the tradition of Conſtantine's donation to Sylveſter, which, though falſe and pretended, was yet prodigiouſly agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver againſt Chriſt himſelf. He left his country, either by order of the Pope, or becauſe he had expoſed himſelf to the hatred of too many perſons; and retired to the court of Alphonſus king of Naples, who was a great patron of men of learning, and deſired to learn Latin of him at fifty years of age. Here the eccleſiaſtics perſecuted him ſeverely; they darted upon him the thunders of the inquiſition; they delivered him up to the penal laws of the ſecular arm; and they would have burned him alive, if king Alphonſus had not moderated their rigour, and forced them to content themſelves with whipping him in the convent of the Jacobines. Nevertheleſs, returning to Rome, he found good patrons; who procured him the Pope's favour, the liberty of teaching, and a penſion. He died in 1465.

He is cenſured not only for his virulence, but alſo for his vanity. He eſpouſed the doctrine of Epicurus with reſpect to the ſovereign good: yet corrected in ſuch a manner as to reconcile

concile it with the doctrines of Chriſtianity. He was an exceſſive admirer of Quintilian, and that, as is ſuppoſed, becauſe his adverſary Trapezuntius was perpetually cenſuring him; and he affected to deſpiſe Ariſtotle. He was not well enough ſkilled in the Greek tongue to undertake, as he did, the tranſlations of Herodotus, Thucydides, and Homer's Iliad. "As great a maſter," ſays Huetius, "as he was of the elegances of the Latin tongue, in theſe verſions he was very inelegant and almoſt barbarous." In the mean time it muſt be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honour that Eraſmus was the moſt ſtrenuous of them. This great man expreſſes himſelf with indignation, that Poggius ſhould be in every body's hands, while Valla, who had a hundred times his learning, "centuplo doctior," was read by nobody; and he declares, in the ſame epiſtle, that "the mordacity of Valla alone, if they will call it ſo, has contributed more to the promoting of literature than the fooliſh and inſipid candour of thouſands, who admire all the productions of all men without diſtinction, and who applaud and (as they ſay) ſcratch one another:" "itaque unius Laurentii mordacitas, ſiquidem ita malunt appellare, non paulo plus conduxit rei literariæ, quam plurimorum ineptus candor, omnia omnium ſine delectu mirantium, ſibique invicem plaudentium, ac mutuum (quod aiunt) ſcabentium." In ſhort, this whole epiſtle, which is by no means a ſhort one, is written entirely in the defence of Valla; though at the ſame time it would be eaſy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives alſo praiſes him for a thing which is really laudable and deſerves to be known: he tells us, that, however careful Valla was to enquire into the propriety of expreſſions, and to inſtruct his readers in it, yet he ſuſpended his labour, when the queſtion was about an obſcene word; and uſed to ſay, "I had rather it ſhould continue unknown than be explained by me:" "ignorari malo quam me docente ſciri."

His principal works are, "Elegantiarum linguæ Latinæ libri ſex: De voluptate & vero bono libri tres: De Dialectica: De geſtis Ferrandi Arragonum Regis: Annotationes in Novum Teſtamentum: De ficta Conſtantini Donatione." His Annotations upon the New Teſtament have always been well ſpoken of.

VALLA (GEORGE), an Italian phyſician and profeſſor of the belles lettres at Venice, was born at Picenza, and was a contemporary of Laurentius Valla. He was well ſkilled in the Latin and Greek tongues, and wrote a conſiderable number of books both in phyſic and literature. One of his books

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in the former has a title, which gives us no leſs an opinion of his honeſty than of his ſkill in his profeſſion: it is, "De tuenda ſanitate per victum." He wrote "Commentaries on ſome books of Cicero, Horace's Art of Poetry, Juvenal, &c." He wrote alſo "A Comment upon the ſecond book of Pliny's Natural Hiſtory, printed at Venice 1502," in 4to: which however muſt be certainly very ſcarce, ſince father Hardouin tells us that he could not meet with it. He was alſo the compiler of a work, intituled, "De expetendis & fugiendis rebus." This Valla exaſperated the duke of Milan ſo much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to priſon even at Venice. He ſuffered great hardſhips in that confinement, but was at laſt releaſed. He died ſuddenly. He was juſt going from his lodgings, in order to read a lecture upon the immortality of the ſoul; but, ſtopping at the neceſſary-houſe, he there expired, like Arius the Hereſiarch.

VALSALVIA (ANTONIUS MARIA), a celebrated phyſician, born at Imola, in Italy, in 1666. He was profeſſor of anatomy at Bologna. His treatiſe concerning the ear is highly eſteemed, and certainly contains many curious and important obſervations relating to that organ. Valſalvia alſo deſcribes, and has given, new figures of the muſcles of the uvula and pharynx. He was a ſcholar of the famous Malphigi, and was highly honoured by his countrymen. He died in 1723.

VALVERDA (JOHANNES), a famous Spaniſh phyſician, and pupil of Realdus Columbus. He is ſaid to have carried the knowledge of anatomy from Italy to Spain, and publiſhed the tables of Veſalius, with their deſcriptions, ſomewhat enlarged in the Spaniſh language, and added four new figures to them; the firſt of which exhibits the direction and progreſs of the fibres which compoſe thoſe muſcles that cover the fore-part of the body; the ſecond repreſents a woman big with child; the third and fourth give us a proſpect of the cutaneous veins, ſcattered up and down the anterior and poſterior parts of the body. But he is an author of too ſmall note to be inſiſted on at greater length; ſince the greateſt character we find given him is, that he was rather to be commended for his induſtry in propagating anatomy than for his writing well upon any part of it.

VANAKEN (JOSEPH), an eminent Flemiſh painter, was born at Antwerp. He excelled in ſatins, velvets, lace, embroidery, &c. He died July 4, 1749, aged 50. There was another of this name, Arnold Vanaken, who painted ſmall figures, landſcapes, &c. and publiſhed a ſet of prints of fiſhes, or the "Wonders of the deep."

VANBRUGH (Sir JOHN). This excellent dramatic writer, deſcended from an antient family in Cheſhire, diſcovered an early propenſity to poetry and architecture, and ſoon became eminent in both. He ſet out in life as an enſign in the army; and poſſeſſed a ready wit and an agreeable elocution. In ſome of his winter-quarters he became acquainted with Sir Thomas Skipwith; who being a ſharer in a theatrical patent, though little concerned in the conduct of it, young Vanbrugh ſhewed him the out-lines of two plays; and Sir Thomas encouraged him to finiſh "The Relapſe," which, being acted in 1697, ſucceeded beyond their warmeſt expectations, placed Vanbrugh in a high degree of reputation, and ſtimulated him (under the patronage of lord Halifax) to complete his "Provok'd Wife;" which was ſucceſsfully brought out at Lincoln's Inn Fields in 1698. Though both theſe comedies met with greater applauſe than the author expected, yet neither of them wanted enemies; and one of them is ſaid to verify the obſervation of Pope,

"That Van wants grace, who never wanted wit."

In the ſame year, 1698, he brought out his comedy of "Æſop," which was acted at Drury-Lane, and contains much general ſatire and uſeful morality. "The Falſe Friend," his next comedy, came out in 1702. During the reign of queen Anne, he received the honor of knighthood, and enjoyed for ſome years the office of Clarencieux king at arms. By king George I. he was appointed ſurveyor of the works at Greenwich-Hoſpital in Aug. 1716; and was likewiſe made comptroller-general of his majeſty's works, and ſurveyor of the gardens and waters. On a viſit to France, his curioſity and natural taſte exciting him to take a ſurvey of the fortifications in that kingdom, he was taken notice of by an engineer, ſecured by authority, and carried to the Baſtile, where his confinement was ſo much ſoftened by humanity, hat he amuſed himſelf by drawing rude draughts of ſome comedies. This circumſtance raiſed ſuch curioſity at Paris, that he was viſited by ſeveral of the nobleſſe, and by their means procured his liberty before any ſolicitation for it came from England. Sir John Vanbrugh had intereſt enough to raiſe a ſubſcription of thirty perſons of quality, at 100l. each, for building a ſtately theatre in the Hay-Market; on the firſt ſtone that was laid of this theatre were inſcribed the words LITTLE WHIG, as a compliment to a celebrated beauty, the toaſt and pride of that party. The houſe being finiſhed in 1706, it was put by Mr. Betterton and his aſſociates under the management of Sir John Vanbrugh and Mr. Congreve, in hopes of retrieving their deſperate fortunes; but their expectations

pectations were too ſanguine. The new theatre was opened with a tranſlated opera, ſet to Italian muſic, called, "The Triumph of Love," which met with a cold reception. "The Confederacy" was almoſt immediately after produced by Sir John, and acted with more ſucceſs than ſo licentious a performance deſerved, though leſs than it was entitled to, if conſidered merely with reſpect to its dramatic merit. The proſpects of the theatre being unpromiſing, Mr. Congreve gave up his ſhare and intereſt wholly to Vanbrugh, who, being now become ſole manager, was under a neceſſity of exerting himſelf. Accordingly, in the ſame ſeaſon, he gave the public three other imitations from the French; viz. 1. "The Cuckold in Conceit;" 2. "Squire Treeloby;" and, 3. "The Miſtake." The ſpaciouſneſs of the dome in the new theatre, by preventing the actors from being diſtinctly heard, was an inconvenience not to be ſurmounted; and an union of the two companies was projected. Sir John, tired of the buſineſs, diſpoſed of his theatrical concerns to Mr. Owen Swinney, who governed the ſtage till another great revolution occurred. Our author's laſt comedy, "The Journey to London," which was left imperfect, was finiſhed to great advantage by Mr. Cibber; who takes notice in the prologue of Sir John's virtuous intention in compoſing this piece, to make amends for ſcenes written in the fire of youth. He ſeemed ſenſible indeed of this, when in 1725 he altered an exceptionable ſcene in "The Provoked Wife," by putting into the mouth of a woman of quality what before had been ſpoken by a clergyman; a change which removed from him the imputation of prophaneneſs. He died of a quinſey, at his houſe at Whitehall, March 26, 1726; and has left behind him monuments of fame which can never periſh but with taſte and politeneſs. He lived eſteemed by all his acquaintance, and died without leaving one enemy to reproach his memory. Mr. Walpole, in his "Anecdotes of Painting," vol. III. p. 152, ſays, "However partial the court was to Vanbrugh, every body was not ſo blind to his defects. Swift ridiculed both his own diminutive houſe at Whitehall, and the ſtupendous pile at Blenheim. Of the firſt he ſays,

'At length they in the rubbiſh ſpy
'A thing reſembling a gooſe-pie.'

And of the other,

'That, if his Grace were no more ſkill'd in
'The art of battering walls than building,
'We might expect to ſee next year
'A mouſe-trap-man chief engineer.'

Thus far the ſatiriſt was well founded; party-rage warped his underſtanding when he cenſured Vanbrugh's plays, and left him no more judgement to ſee their beauties than Sir John had when he perceived not that they were the only beauties he was formed to compoſe."—This polite writer, perhaps, was not aware of the handſome apology Dr. Swift and Mr. Pope have made, in the joint preface to their Miſcellanies: "In regard to two perſons only we wiſh our raillery, though ever ſo tender, or reſentment, though ever ſo juſt, had not been indulged. We ſpeak of Sir John Vanbrugh, who was a man of wit, and of honour; and of Mr. Addiſon, whoſe name deſerves all the reſpect from every lover of learning."

VANDALE (ANTONY), a learned Hollander, was born in 1638, and diſcovered early an extreme paſſion for languages and literature; which, however, his parents obliged him to renounce, openly at leaſt, in order to purſue commerce. He quitted commerce at thirty years of age, and took the degrees in phyſic, which he practiſed with ſucceſs, and obtained a high reputation all over Europe for his profound erudition. He died at Haerlem, phyſician of the hoſpital there, in 1708. Of his works, which are in Latin, we have, 1. "A Treatiſe upon the Heathen Oracles," which he ſhews to have been the impoſtures of prieſts. Fontenelle has abridged this work; and, by his manner of treating the ſubject, made it infinitely more agreeable than when encumbered with the learning of Vandale. 2. "A Treatiſe upon the origin and progreſs of idolatry:" to which are ſubjoined ſeveral diſſertations upon important ſubjects. Vandale was a very honeſt and amiable, as well as learned man.

VANDER-LINDEN (JOHN ANTONIDES), a learned profeſſor of phyſic at Leyden, was deſcended from anceſtors diſtinguiſhed in the republic of letters. His grandfather Henry, born in 1546, was a maſter of the learned languages, and ſuffered greatly on account of the Reformation which he embraced very young. He loſt his father, his wife's father, his relations and friends, in the Spaniſh maſſacre at Naerden in 1572. After that fatal accident, he exerciſed the function of a miniſter at Enckhuiſen till 1585, when he was invited to be profeſſor of divinity at Franeker. He was the firſt, who read lectures in that univerſity; and it was he who pronounced the inaugural oration of it, by which we learn that it was then founded. He died there in 1614, and left, among other children, a ſon, named Antony, who had good parts and ſkill in polite letters, and on that account was by the magiſtrates of Enckhuiſen made rector of their college. He was likewiſe a good muſician and organiſt, and no ſtranger to divinity:

vinity: but his chief talent was phyſic, in which faculty, having taken the degree of doctor at Franeker in 1608, he practiſed with ſucceſs and reputation, firſt at Enckhuiſen, and afterwards at Amſterdam.

Enckhuiſen is one of the towns in North Holland; and here it was, that John Antonides, the ſon of Antony Vander-Linden, was born the 13th of January, 1609. He was ſent to Leyden in 1625, to ſtudy philoſophy there; and, after this, he applied himſelf entirely to phyſic. From Leyden he went to Franeker in 1629, in order to continue his ſtudies there; and received the degree of doctor ſome months after. His father, who had been at Amſterdam ever ſince the year 1625, ſent for him home, for the ſake of inſtructing him in his profeſſion; and died in 1633. Our Vander-Linden continued to practiſe phyſic there with a ſucceſs which raiſed his reputation greatly; for, in 1639, he was ſent for to be profeſſor of phyſic in the univerſity of Franeker. He diſcharged that office with great applauſe for almoſt twelve years: he read lectures, both on the theory and practice of anatomy and botany; and it was by his care that the garden of the univerſity was enlarged, and an houſe built to it. The library was no leſs indebted to him for a great number of books, which were procured by his addreſs. The univerſity of Utrecht offered him a profeſſor's place in 1649, which he did not accept; but, two years after, he accepted the ſame offer from the curators of the univerſity of Leyden. He diſcharged the functions of it with high reputation till his death, which happened the 4th of March, 1664. Guy Patin, who was a friend of this phyſician, often mentions him in his letters. Vander-Linden, ſays he in one of them, "died at Leyden, aged 53 years, of a fever and defluxion upon the lungs, after having taken antimony, and without being blooded. What pity it is, that a man, who wrote ſo many books, and was ſo well ſkilled in Latin and Greek, ſhould die of a fever and ſuffocating catarrh without being blooded!"

Vander-Linden wrote many books upon phyſic; and one "De Scriptis Medicis." It is a catalogue of books upon phyſic; was printed and enlarged ſeveral times by the author in his life-time; and very conſiderably ſo after his death by a German, named Merklinus, who publiſhed it in a thick quarto, under the title of "Lindenius Renovatus," at Nuremberg in 1686. He procured editions alſo of other books; and, after having publiſhed "Celſus at Leyden, 1657" in 12mo, left an edition of the works of Hippocrates to be publiſhed there, in 1665, 8vo, Greek and Latin, in 2 vols. He had taken great pains in it, but did not live entirely to finiſh it. The "Journal des Savans" ſpeaks of it in theſe terms:

"This new edition of Hippocrates has this advantage, that it anſwers all the former by means of the figures which are in the margin, and ſhews in what page and place every thing occurs. Thus it may ſerve inſtead of all the other editions, and remedies the confuſion occaſioned by the diverſity of them, when a paſſage is ſought for. It is alſo more correct than all the reſt: for Mr. Vander-Linden, having carefully compared all the old editions and ſeveral manuſcripts, has reſtored a great number of paſſages, which were not exact even in Foeſius's edition. With regard to the Latin tranſlation, he choſe that of Cornarius, becauſe it is the oldeſt, and that commonly uſed. He was ſurpriſed by death a little before this edition was finiſhed, and ſo prevented from publiſhing the remarks which he intended to make upon Hippocrates."

VANDER-MONDE (CHARLES AUGUSTIN), a native of Macao in China, born June 18, 1727. He has acquired a great reputation by his practice and writings in phyſic in France, where he was cenſor royal, and member of the inſtitution of Bologne. Died at Paris, May 28, 1762. His principal works are, "Eſſai ſur la maniere de perfectioner l'Eſpece Humaine," 2 vols. 12mo. "Dictionaire de Santé." "Diſſertation Anatomique," &c. and ſeveral periodical pieces.

VAN DYCK (Sir ANTHONY), a moſt illuſtrious painter, was born at Antwerp in 1599, and trained under the no leſs illuſtrious Rubens. He gave early proofs of his excellent endowments in this way; and, while he lived with his maſter, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfiniſhed one night, and going out contrary to cuſtom, his ſcholars took the opportunity of ſporting about the room; when one, more unfortunate than the reſt, ſtriking at his companion with a maul-ſtick, chanced to throw down the picture, which not being dry acquired ſome damage. Van Dyck, being at work in the next room, was prevailed on to repair the miſchief; and when Rubens came next morning to his work, firſt going at a diſtance to view his picture, as is uſual with painters, and having contemplated it a little, he cried out ſuddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the reſt that of his maſter's wife, which was eſteemed long after one of the beſt pictures in the Low Countries. Afterwards he went to Italy, ſtayed a ſhort time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veroneſe, and the Venetian ſchool; proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years ſpent

abroad,

abroad, he returned to Flanders, with a manner of painting ſo noble, natural, and eaſy, that Titian himſelf was hardly his ſuperior; and no other maſter in the world equal to him in portraits. When he was got home, he did ſeveral pieces of hiſtory, that rendered his name famous all over Europe; but, believing he ſhould be more employed in the courts of foreign princes if he applied himſelf to painting after the life, he reſolved at laſt to make it is chief buſineſs, knowing it to be, as it certainly is, not only the moſt acceptable, but the moſt advantageous part of his profeſſion. Beſides, he was willing perhaps to ſignalize himſelf by a talent, with which nature had particularly favoured him, though ſome have ſaid, that it was his maſter Rubens who diverted him from hiſtory-painting to portraits, out of a fear that he ſhould become as univerſal as himſelf. The prince of Orange, hearing of his fame, ſent for him to draw the pictures of his princeſs and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he ſtayed but a little time. Then he came over to England, ſoon after Rubens had left it, and was entertained in the ſervice of Charles I, who conceived a marvellous eſteem for his works; honoured him with knighthood; preſented him with his own picture, ſet round with diamonds; aſſigned him a conſiderable penſion; ſate very often to him for his portrait; and was followed by moſt of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at firſt; but at laſt he ran them over haſtily, and painted them very ſlightly. A friend aſking him the reaſon of this, he replied, "I have worked a long time for reputation, and I now work for my kitchen."

He was a perſon low of ſtature, but well proportioned; very handſome, modeſt, and extremely obliging; a great encourager of all ſuch as excelled in any art or ſcience, moſt of whoſe pictures he drew; and generous to the very laſt degree. He acquired great riches by his profeſſion; married one of the faireſt ladies of the Engliſh court, a daughter of the Lord Ruthen Earl of Gowry; and, though he had little with her except her beauty and her quality, lived in a ſtate and grandeur anſwarable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very ſplendid, and ſo much frequented by perſons of the beſt quality of both ſexes, that his apartments ſeemed rather to be the court of a prince than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and, being deſirous of immortalizing his name by ſome more glorious undertaking, went to Paris, in hopes of

being employed in the grand gallery of the Louvre. Not ſucceeding there, he returned to England; and propoſed to the king, by his friend Sir Kenelm Digby, to make cartoons for the banqueting-houſe at Whitehall. The ſubject was to have been the inſtitution of the order of the garter, the proceſſions of the knights in their habits, with the ceremony of their inſtallment, and St. George's feaſt: but his demand of 8000l. being thought unreaſonable, while the king was treating with him for a leſs ſum the gout and other diſtempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, periſhed by the fire. Du Freſnoy ſays, that "of all the diſciples of Rubens, many of whom were admirable, Van Dyck was he who beſt comprehended the rules and general maxims of his maſter; that he even excelled him in the delicacy of his colouring, and in his cabinet-pieces; but that his guſto in the deſigning part was nothing better than that of Rubens."

VAN HUYSUM (JOHN), a painter of great name, was born at Amſterdam in 1682; and was the ſon of a painter. His father taught him to paint ſcreens, figures, and vaſes on wood, landſcapes, and ſometimes flowers; but the ſon, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himſelf to flowers, fruit, and landſcapes. Quitting his father's ſchool, he ſet up for himſelf; and married a wife about 1705. No man before this painter attained ſo perfect a manner of repreſenting the beauty of flowers, and the down and bloom of fruit. At the times of the year, when the flowers were in bloom, and the fruit in perfection, he uſed to deſign them in his own garden; and he has ſhewn, by the ſuperiority of his touch, the delicacy of his pencil, his ſurprizing exactneſs, and high finiſhing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expreſſing thoſe beautiful productions of the earth. At laſt his reputation roſe to ſuch a height that all the curious in painting ſought his works with great eagerneſs; and this encouraged him to raiſe his prices, till his pictures grew out of the reach of any but princes and men of the largeſt fortunes.

Van Huyſum at length began to have ſtrange freaks that approached to madneſs, which are attributed to the railleries of ſome painters on the coquetry of his wife, though ſhe was neither young nor handſome. This made him take to drinking: which, joined with the ill-humour of his wife, and the debauchery of his ſon, whom he was obliged to ſend to the Indies, threw him into a ſtate of jealouſy and melancholy.

His

His frenzy would often laſt ſeven days, yet without ever communicating itſelf in the leaſt to his works; ſo that his laſt pictures are as much eſteemed as thoſe he painted in his prime. The year before he died, nature began to decay in him; and, in proportion as his ſtrength failed him, his mind grew more tranquil; ſo that, ſome months before his death, he entirely recovered his reaſon. He died at Amſterdam, in 1749, aged ſixty-ſeven.

VANE (Sir HENRY, knt.) was deſcended from an antient family in Kent, and was eldeſt ſon of Sir Henry Vane, ſecretary of ſtate to Charles I. He was born about 1612, educated at Weſtminſter-ſchool, and thence removed to Magdalen-Hall in Oxford. He then ſpent ſome time in France, and more at Geneva. After his return home, he contracted an averſion to the government and liturgy of the Church of England, which diſpleaſing his father, he tranſported himſelf to New England in 1635; and was no ſooner landed there, but, his eminent parts having made him noticed, when the next ſeaſon came for the election of magiſtrates, he was choſen governor. But in this poſt he had not the good fortune of pleaſing the people long; his unquiet fancy raiſing a thouſand ſcruples of conſcience, which they had not brought over with them, nor heard of before. He returned therefore into England about 1637; and, appearing to be reformed from the extravagances of his opinions, married a lady of a good family; and, by his father's intereſt, was joined with Sir William Ruſſel in the office of treaſurer of the navy, a place of great truſt and profit. For ſome time he ſeemed well ſatisfied with the government; but, upon his father's receiving a remarkable diſobligation from the lord Strafford, by the latter's being created in 1639 baron Raby, the houſe and land of Vane, (which title he had promiſed himſelf, and which Strafford laid hold of, merely out of contempt to the Vanes,) both father and ſon formed a reſolution of revenge. For this purpoſe the latter, who had received the honour of knighthood in 1640, betook himſelf to the friendſhip of Pym and other declared enemies of the court; and contributed all that intelligence, which deſigned the ruin of the earl, and which fixed himſelf in the entire confidence of thoſe who promoted the ſame; ſo that nothing was concealed from him, though it is believed that he communicated his thoughts to very few.

Upon the breaking out of the civil wars, he adhered to the intereſt of the parliament with the utmoſt zeal and vigour; being, in 1643, one of the commiſſioners ſent by them to invite the Scots to their aſſiſtance. Under this character

racter he diſtinguiſhed himſelf as the "great contriver and promoter of the ſolemn league and covenant;" though, even at that time, he was known to have an equal averſion to it and to Preſbytery, as he ſhewed afterwards upon all occaſions, being a zealous Independent. In 1644, he was the grand inſtrument of carrying the famous ſelf-denying ordinance, which gave life and ſpirit to the Independent cauſe; and in his ſpeech, upon introducing the debate on that ſubject, obſerved, that, though he had been poſſeſſed of the treaſurerſhip of the navy before the beginning of the troubles, without owing it to the favour of the parliament, yet he was ready to reſign it to them; and deſired that the profits of it might be applied towards the ſupport of the war. He was likewiſe one of the commiſſioners at the treaty of Uxbridge, in Jan. 1644-5, and of that of the Iſle of Wight in 1648: in which laſt, as he was now determined to procure, if poſſible, a change in the government, he uſed all his efforts to retard any concluſion with his majeſty till the army could be brought to London; and for that purpoſe amuſed the king's party by the offer of a toleration for the common prayer and the epiſcopal clergy. However, he did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for ſome time from the ſcene while theſe things were acted. But, upon the eſtabliſhment of the Commonwealth, 1648-9, he was appointed one of the council of ſtate, in which poſt he was continued till the diſſolution of the parliament by Cromwell in 1653; to whoſe authority he always refuſed to ſubmit; and by whom, being ſuſpected of ill intentions againſt him, he was impriſoned in Cariſbrook-caſtle. After the protector's death, and the depoſing of his ſon Richard, he was, in May 1659, again made one of the council of ſtate; and in Oct. one of the new council for the management of public affairs; but, Jan. 1659-60, he was diſcharged from his ſeat in the parliament, and confined to his houſe at Raby, in the county of Durham.

Upon the Reſtoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the regicides, he was comprehended in it; his innocence of the king's death was repreſented in ſuch a manner by his friends, that an addreſs was agreed upon by both houſes of parliament in his behalf, to which a favourable anſwer, though in general terms, was returned by his majeſty; and this being equivalent to an act of parliament, though it wanted the neceſſary forms, he was thought to be ſufficiently ſecured. But the ſhare he had in the attainder of the earl of Strafford, and in the whole turn of affairs to the change of government, and

(above

(above all) the great opinion which was entertained of his parts and capacities to embroil matters again, made the court think it neceſſary to put him out of the way. He was brought therefore to his trial, on the 4th of June 1662, for imagining and compaſſing the death of king Charles I, and for taking upon him and uſurping the government; in anſwer to which he urged, that neither the king's death, nor the members themſelves, could diſſolve the long parliament, whereof he being one, no inferior could call him in queſtion: but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where a new and very indecent practice was begun. It had been obſerved, that the dying-ſpeeches of the regicides had left impreſſions on the hearers not at all to the advantage of government; to prevent which, ſtrains of a peculiar nature being expected from him, drummers were placed under the ſcaffold, who, as ſoon as he began to ſpeak to the public, upon a ſign given, ſtruck up their drums. This put him in no diſorder; he only deſired they might be ſtopped, for he underſtood what was meant by it. Then he went through his devotions; and, as he was taking leave of thoſe about him, happening to ſay ſomewhat with relation to the times, the drums ſtruck up a ſecond time. Upon this he gave over, and died with ſo much compoſedneſs, that it was generally thought the government had loſt more than it had gained by his death.

Lord Clarendon ſtyles him a man of a very profound diſſimulation, of a quick conception, and very ready, ſharp, and weighty, expreſſion; of a pleaſant wit, a great underſtanding, which pierced into and diſcerned the purpoſes of other men with wonderful ſagacity, whilſt he had himſelf *vultum clauſum*, that no man could make a gueſs of what he himſelf intended; of a temper not to be moved, though compliant, when it was ſeaſonable to contradict, without loſing ground by the condeſcenſion. Burnet repreſents him as naturally a very fearful man, whoſe head was as darkened in his notions of religion as his mind was clouded with fear: for, though he ſet up a form of religion in a way of his own, yet it conſiſted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called *ſeekers*, and ſeemed to wait for ſome new and clearer manifeſtations. In theſe meetings he preached and prayed often himſelf, but with a peculiar darkneſs, which ran likewiſe through his writings, to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of an univerſal ſalvation to all, both the devils and the damned; and to the doctrine of pre-exiſtence. He left a ſon, Chriſtopher, who was created by king William a baron, by the title of lord Bernard's caſtle, in the biſhopric of Durham.

His

His writings, which were of a very peculiar caſt, were, 1. "A healing Queſtion, propounded and reſolved, upon occaſion of the late public and ſeaſonable call to humiliation, in order to love and union amongſt the honeſt party, 1656," 4to. It was written upon occaſion of a general faſt; and contained, ſays Ludlow, the ſtate of the republican's controverſy with the king, the preſent deviation from that cauſe for which they engaged, and the means to unite all parties in the accompliſhment of it. 2. "The retired Man's Meditations; or, the myſtery and power of godlineſs ſhining forth in the living world, &c. 1656," 4to. an enthuſiaſtic treatiſe on our Saviour's coming down to erect a fifth monarchy upon earth, which would laſt 1000 years. 3. "Of the Love of God and Union with God, 1657," 4to. Of this book lord Clarendon ſays, "When I had read it, and found nothing of his uſual clearneſs and ratiocination in his diſcourſe, in which he uſed much to excel the beſt of the company he kept, and that, in a crowd of very eaſy words, the ſenſe was too hard to find out, I was of opinion that the ſubject-matter of it was of ſo delicate a nature that it required another kind of preparation of mind, and, it may be, another kind of diet than men are ordinarily ſupplied with." 4. "An Epiſtle General to the myſtical body of Chriſt on earth, the Church Univerſal in Babylon, who are pilgrims and ſtrangers on the earth, deſiring and ſeeking after the heavenly country, 1662," 4to. 5. "The Face of the Times: whereby is briefly diſcovered, by ſeveral prophetical Scriptures, from the beginning of Geneſis to the end of the Revelation, the riſe, progreſs, and iſſue, of the enmity and conteſt between the ſeed of the woman and the ſeed of the ſerpent, to the final breaking of the ſerpent's head, to the total and irrecoverable ruin of the monarchies of this world, &c. 1662," 4to. 6. "The People's Cauſe ſtated. The valley of Jehoſaphat conſidered and opened, by comparing 2 Chron. xx. with Joel iii. Meditations concerning Man's Life—Government—Friendſhip—Enemies—Death;" penned during his impriſonment, and printed at the end of his trial, in 1662, 4to.

VANIERE (James), a French Jeſuit, famous for Latin poetry, was born at Cauſſes, a town in the dioceſe of Beziers, 1664. His parents ſpent their lives in rural occupations and amuſements, and Vaniere entered thoroughly into their manners and taſte. He ſtudied under the Jeſuits at Beziers, and became one of their ſociety in 1680. He diſtinguiſhed himſelf early by his Latin poetry, and compoſed a great number of his works in this way; the principal of which is, "Præedium Ruſticum." He publiſhed alſo a "Poetical Dictionary" in 1710, of which he afterwards gave an abridge-

ment. He went a great way likewiſe in compiling a "French and Latin Dictionary," but did not live to finiſh it. He died at Toulouſe in 1739.

VANINI, a moſt determined atheiſt of Italy, was born at Taurisano, in the kingdom of Naples, 1585; and was the ſon of John Baptiſt Vanini, ſteward to Don Francis de Caſtro, duke of Torriſano, and Viceroy of Naples. His chriſtian name was Lucilio: but it was cuſtomary with him to aſſume different names in different countries; for, in Gaſcony, he called himſelf Pompeio; in Holland, Julius Cæſar, which name he placed in the title-pages of his books; and, at Toulouſe, when he was tried, he was called Lucilio. He was a great lover of letters from his infancy; and his father ſent him to Rome to ſtudy philoſophy and divinity, where he had for his maſters two Carmelite friers. From Rome he returned to Naples, where he continued his ſtudies in philoſophy. He delighted extremely in natural philoſophy; and, out of love to that ſcience, applied himſelf ſome time to phyſic, which is one of its branches. Aſtronomy likewiſe employed him much, which inſenſibly threw him into the reveries of aſtrology: but he beſtowed the beſt part of his time upon divinity. The title of "Doctor in utroque Jure," which he takes in the title-page of his dialogues, ſhews, that he had applied himſelf to the civil and canon law; and it appears from his writings that he was no novice in that ſtudy. When he had finiſhed his ſtudies at Padua, where he reſided ſome years, he procured himſelf to be ordained prieſt, and became a preacher; but this employment did not hinder him from devoting part of his time to the reading of Ariſtotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Ariſtotle was ſuch, that he calls him "the god of philoſophers, the dictator of human nature, and the ſovereign pontiff of the ſages." The ſyſtem of Averroes, which is but a branch of that of Ariſtotle, was ſo highly approved of by him, that he recommended it to his ſcholars at their firſt entrance upon the ſtudy of philoſophy. He ſtyles Pomponatius his "divine maſter," and beſtows great encomiums upon his works. He ſtudied Cardan very much, and gives him the character of "a man of great ſenſe, and not at all affected with ſuperſtition." It is ſuppoſed that he drew from theſe authors the ſeeds of Atheiſm, and imbibed thoſe monſtrous doctrines which he afterwards taught others. Father Merſene aſſures us, that Vanini, before he was executed at Toulouſe, confeſſed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the ſake of ſowing the doctrine of Atheiſm, and that France had fallen to his ſhare: but this is very improbable,

bable, ſince the preſident Gramond, who was upon the place, ſays nothing of this particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable ſettlement, led him to the ſeveral places through which he paſſed; and he ſpread his ſingular ſentiments according as he had opportunity.

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence to Lyons; where, having preſumed to vent his irreligious notions, under the pretext of teaching philoſophy, he found himſelf in danger of being ſeized, and was obliged to fly. He paſſed over into England, and in 1614 was at London, where he was impriſoned for nine and forty days, "well prepared," ſays he, with that air of devotion which runs through all his writings, "to receive the crown of martyrdom, which he longed for with all the ardor imaginable." Being ſet at liberty, he repaſſed the ſea, and took the road for Italy. He ſtopped at Genoa, and undertook to teach youth; but, it being diſcovered that he had infuſed pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favour of the eccleſiaſtics by writing a pretended confutation of Cardan and other atheiſtical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in ſome meaſure the victory by the weakneſs of his anſwers. It was printed at Lyons, 1615, in 8vo, under the title of, "Amphitheatrum æternæ Providentiæ Divino-Magicum, Chriſtiano-Phyſicum, necnon Aſtrologo-Catholicum, adverſus veteres Philoſophos Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cæſare Vanino, Philoſopho, Theologo, ac Juris utriuſque Doctore;" dedicated to the count de Caſtro, the protector of his family and his benefactor. This work, though really written in the cauſe of atheiſm, was approved by four doctors, among whom was John Claude de Villa, cenſor of the books for the archbiſhop of Lyons; and this in the following high terms: "Fidem facimus nos hoc opus evolviſſe, nihilque in eo a Catholica & Romana fide alienum, ſed cum peracutas tum pervalidas rationes juxta ſanam ſublimiorum in ſacra Theologia magiſtrorum doctrinam (O quam utiliter!) contineri."

Vanini, however, knowing better than this, and being apprehenſive that his artifice might be detected, although theſe noodles were not able to detect it, went again into Italy; where being accuſed of reviving and propagating his former impieties, he returned to France, and became a monk in the

convent of Guienne. We are informed of this particular in the "Patiniana;" and father Merſenne, who confirms it (as quoted above), adds, that he was baniſhed this convent for an unnatural crime. Then he retired to Paris, where he endeavoured to introduce himſelf to Robert Ubaldini, the pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewiſe ſeveral friends, and had acceſs to the Mareſchal de Baſſompierre, who made him his chaplain, and gave him a penſion of two hundred crowns. Upon this account, he dedicated to him his "Dialogues," which were printed at Paris in 1616, 8vo, with this title, "Julii Cæſaris Vanini, Neapolitani, Theologi, Philoſophi, & Juris utriuſque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor." The book was printed with the king's privilege, and the following approbation: "Nos ſubſignati Doctores in alma facultate Theologica Pariſienſi fidem facimus, vidiſſe & legiſſe Dialogos Julii Cæſaris Vanini, Philoſophi præſtantiſſimi; in quibus nihil religioni Catholicæ, Apoſtolicæ, & Romanæ, repugnans aut contrarium reperimus, imo ut ſubtiliſſimos dignoſſimoſque qui typis demandentur;" ſubſcribed by three doctors the 20th of May, 1616. It is aſtoniſhing that any perſons ſhould be ſo ignorant or careleſs as thus to give an approbation to a book whoſe impiety is ſo obvious. In his "Amphitheatrum" he had taken ſome pains to diſguiſe his irreligion; inſomuch, that even the judges were divided, ſome believing it to be a very innocent book, and not without good things in it. But here, in his "Dialogues," he reaſons very little; rallies continually, and in a very ſhocking manner, upon the moſt important point; and concludes the whole with declaring, in the words of Taſſo's Aminta, that all the time is loſt, which is not ſpent in love:

"Perduto e tutto il tempo,
"Chi in amor non ſi ſpende."

Vanini was now in appearance well ſituated, yet he was not contented with his poſt, which perhaps there was ſome particular reaſon for his quitting; or, it may be, he choſe rather to be independent, and to ramble about for the ſake of gratifying his vanity, by making converts to his hopeful cauſe. Beſides, his books were every day more known and more ſuſpected: his "Amphitheatrum" had begun to raiſe ſuſpicions againſt him by the paradoxes of which it was full; but his "Dialogues," which were much more impious, had entirely diſgraced him. Though he could not be condemned

for

for theſe books, which had been printed with a privilege, approved by divines, and ſubmitted to the authority of the Holy See; yet the Sorbonne ſubjected his "Dialogues," to a new examination, and condemned them to the flames. We are informed in the "Patiniana" of another circumſtance; which is, that Vanini, finding himſelf ſhunned by every body, and reduced to the extremeſt poverty, wrote to the pope, that, "If he had not a good benefice ſoon beſtowed upon him, he would in three months time overturn the whole Chriſtian religion." Patin, who is repreſented as relating this, adds, that "he knew a man of honour, who had ſeen the letter, in which were many other abſurdities, and things of a ſhocking nature:" and Vanini might poſſibly write ſuch a letter, in order to vent his ſpleen, and ſhew it to his friends; but it is ſcarcely credible that he ſhould have ſent it to Rome.

This is certain, that he quitted Paris in 1617, and returned to Toulouſe; where he ſoon infuſed his impious notions into the minds of his ſcholars, whom he taught phyſic, philoſophy, and divinity. This being diſcovered, he was proſecuted, and condemned to be burnt to death; and this ſentence was executed Feb. 19, 1619. Gramond, preſident of the parliament of Toulouſe, gives us the following account of the affair, which is curious, and deſerves to be tranſcribed. "About the ſame time, Feb. 1619, by order of the parliament of Toulouſe, was condemned to death Lucilio Vanini, who was eſteemed an arch-heretic with many perſons, but whom I always looked upon as an atheiſt. This wretch pretended to be a phyſician, but in reality was no other than a ſeducer of youth. He laughed at every thing ſacred: he abominated the incarnation of our Saviour, and denied the being of a God, aſcribing all things to chance. He adored nature, as the cauſe of all beings: this was his principal error whence all the reſt were derived; and he had the boldneſs to teach it with great obſtinacy at Toulouſe. He gained many followers among the younger ſort, whoſe foible it is to be taken with any thing that appears extraordinary and daring. Being caſt into priſon, he pretended at firſt to be a Catholic; and by that means deferred his puniſhment. He was even juſt going to be ſet at liberty, for want of ſufficient proofs againſt him, when Franconi, a man of birth and probity, depoſed, that Vanini had often, in his preſence, denied the exiſtence of God, and ſcoffed at the myſteries of the Chriſtian religion. Vanini, being brought before the ſenate, and aſked what his thoughts were concerning the exiſtence of a God? anſwered, that 'he adored with the church a God in three perſons,' and that 'Nature evidently demonſtrated the being of a deity:' and,

and, seeing by chance a straw on the ground, he took it up, and, stretching it forth, said to the judges, 'This straw obliges me to confess, that there is a God;' and he proved afterwards very amply, that God was the author and creator of all things, nature being incapable of creating any thing. But all this he said through vanity or fear, rather than an inward conviction; and, as the proofs against him were convincing, he was by sentence of parliament condemned to die, after they had spent six months in preparing things for a hearing. I saw him in the dung-cart, continues Gramond, when he was carried to execution, making sport with a frier, who was allowed him in order to reclaim him from his obstinacy. Vanini refused the assistance of the frier, and insulted even our Saviour in these words, 'He sweated with weakness and fear in going to suffer death, and I die undaunted.' This profligate wretch had no reason to say that he died undaunted: I saw him entirely dejected, and making a very ill use of that philosophy of which he so much boasted. At the time when he was going to be executed, he had a horrible and wild aspect: his mind was uneasy, and he discovered in all his expressions the utmost anxiety; though from time to time he cried out that he 'died like a philosopher.' Before the fire was applied to the wood-pile, he was ordered to put out his tongue, that it might be cut off; which he refused to do; nor could the executioner take hold of it but with pincers. There never was heard a more dreadful shriek than he then gave: it was like the bellowing of an ox. His body was consumed in the flames, and his ashes thrown into the air. I saw him in prison, and at his execution; and likewise knew him before he was arrested. He had always abandoned himself to the gratification of his passions, and lived in a very irregular manner. When his goods were seized, there was found a great toad alive in a large crystal bottle full of water. Whereupon he was accused of witchcraft; but he answered, that that animal being burned was a sure antidote against all mortal and pestilential diseases. While he was in prison, he pretended to be a Catholic, and went often to the sacrament; but, when he found there were no hopes of escaping, he threw off the mask, and died as he had lived."

The history of Vanini displays the exceeding power of vanity in some temperaments; for, what other motive can be assigned for a zeal of converting men to atheism? which attempt, if it succeeds, is as sure to end in the destruction of the convert as it can hardly miss doing in the converter, whether he succeeds or not. The life of this atheist has been written several times; but that by M. Durand, intituled, "La Vie & les Sentimens de Lucilio Vanini," and printed

at Rotterdam 1727, in 12mo, compriſes every thing which hath been ſaid of him.

VANLOO (CARLO). He was born at Nice Feb. 15, in 1705. He went to Turin with his brother John in 1712, and thence to Rome in 1714. He learnt from his brother the firſt elements of deſign; and, by his conſtantly ſtudying the antique, and the works of the greateſt maſters, he perfected himſelf in his art, and laid the foundation of his future fame. He came to Paris with his brother in 1719, and in 1723 gained the academy's firſt medal for deſign: in the year following, he carried the firſt prize for painting; and departed again for Rome in 1727. He returned to Turin in 1732, where he painted many pieces with ſucceſs for the king of Sardinia. The next year he married Signora Sommis, who was celebrated for ſinging and knowledge of muſic, but more celebrated for the private virtues of domeſtic life. In 1734, he returned to Paris, and the year following was received into the academy. In 1749 he was choſen for the direction of the royal eleves. In 1751, he was honoured with the order of St. Michael, and in 1672 named firſt painter to the king, and died in 1765.

VANLOO (MICHAEL), nephew of the preceding, and knight of the order of St. Michael; an artiſt of conſiderable merit. His hiſtorical pieces have genuine merit, and his portraits are elegant and agreeable. His picture of himſelf, performing the portrait of his father, is finely deſigned, and remarkable for a noble ſimplicity; the ordonance, colouring, and general effect, are excellent.

VANLOO (JOHN BAPTIST), brother to Carlo Vanloo, was born at Aix, in Provence, about 1684. He diſtinguiſhed himſelf eminently in hiſtoric and portrait painting, both which he ſtudied at Rome, and became painter to the king of Sardinia, in whoſe ſervice he realized a conſiderable fortune; but loſt it all in the Miſſiſſippi, going to Paris in the year of that bubble. In 1737, he came to England with his ſon. His firſt works were the portraits of Cibber and Mac Swinney: the latter, whoſe long ſilver-grey hairs were very picturesque, and contributed much to give the new painter reputation [A]. He died at Provence, whither he had retired for the benefit of the air, in 1746. Louis Michael Vanloo, firſt painter to the king of Spain, and Charles Philip Vanloo, painter to the king of Pruſſia, were ſons and pupils of the above-mentioned, and have with eclat ſupported the name.

VANLOO (CHARLES ANDREW), brother and pupil of the former, was born at Aix, in Provence, in 1705. He is known by the brilliancy and freſhneſs of his colours, and

[A] See more of Mac Swinney in "Cibber's Apology for his own Life."

great exactneſs of proportion. He was one of the profeſſors of the academy for painting at Paris. He died in 1765, aged 61.

VARENIUS (BERNARD), a Dutch phyſician, well known by his "Syſtem of Univerſal Geography," which is an excellent and comprehenſive work, written originally in Latin, and printed at Amſterdam in 1650. It was re-publiſhed at Cambridge in 1672, with great improvements, by Sir Iſaac Newton; and in 1712 by Dr. Jurin. It was afterwards tranſlated into Engliſh, and illuſtrated with additional notes and copper-plates; and in this form has gone through ſeveral editions. We have beſides a curious deſcription of Japan and the kingdom of Siam, in Latin, by this author, printed at Cambridge, 8vo, 1673. He died in 1660.

VARILLAS (ANTOINE), a French writer, more known than eſteemed for ſeveral hiſtorical works, was deſcended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantage, he became a private tutor to ſome young perſons of quality; and then went to Paris, where he was well received as a man of letters, and had acceſs to the Dupuy's, whoſe houſe was the common rendezvous of the learned. He obtained afterwards a place in the kings' library, by his intereſt with Nicolas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards miniſter of ſtate, commiſſioned his brother Nicolas to find out a man capable of collating certain manuſcripts. Varillas was recommended, and had the Abbé of St. Real for his coadjutor; and handſome penſions were ſettled upon both. But whether Varillas was negligent and careleſs, or had not a genius for ſuch ſort of buſineſs, he did not give ſatisfaction, and was therefore diſmiſſed from his employment in 1662; yet had his penſion continued till 1670. He retired from the royal library, and ſpent the remainder of his days in ſtudy. He was a great lover of liberty and his own humour; and, for the ſake of gratifying that, refuſed ſeveral advantageous offers. He lived frugally and with œconomy, like a philoſopher; yet not through neceſſity, for his circumſtances were eaſy. St. Come was the ſeat of his retirement; and here he died June 9, 1696, aged 72.

He wrote a great number of works, chiefly of the hiſtorical kind; and publiſhed, at different times and in diſtinct portions, a hiſtory of France, compriſing a period of 176 years under nine different reigns, beginning with Lewis XI. and ending with Henry III. He publiſhed alſo "Les Anecdotes de Florence, ou l'Hiſtoire ſecrette de la Maiſon de Medicis, at the Hague, 1685," in 12mo; and, Hiſtoire des Révolutions arrivés en Europe en matiere de Religion, Paris, 1686," and often re-

printed. Varillas had ſome advantages to recommend him as an hiſtorian; an eaſy natural ſtyle, though neither correct nor cloſe enough for hiſtory. He had a good way of relating and ſetting off facts; and his characters, though ſomewhat diffuſe, are drawn with art, and for the moſt part appear curious and intereſting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man, who had ſo little commerce with the world, ſhould attain ſo juſt a notion of the public as he has ſhewn in his hiſtories: but he accounts for it in ſome meaſure when he tells us, how he once heard Varillas ſay that, "of ten things which he knew, he had learned nine from converſation."

His frequent profeſſions of ſincerity prejudiced many in his favour, and made him paſs for a writer who had penetrated into the inmoſt receſſes of the cabinet, and drawn forth a great deal of ſecret hiſtory; and this was the more readily believed, on account of the numerous and important manuſcripts which he pretends in his prefaces to have been from time to time communicated to him. All this procured him a vaſt reputation at firſt: his books were read with eagerneſs: and ſuch was the call of the public for them, that the bookſellers generally ſent forth two editions, in different forms, at the ſame time. The public however were at length undeceived, and came to be convinced that the hiſtorical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly of his own invention; although he endeavoured to make them paſs for realities, by affected citations of titles, inſtructions, letters, memoirs, and relations, all of them imaginary. As his deſign was to pleaſe rather than inſtruct his readers, he omitted nothing which he thought might conduce to this. Thus he characteriſed perſons he knew little of, as if he had lived in the greateſt familiarity with them; and gave particular reaſons for all the ſteps they took, as if he had been privy to their councils. He advanced facts with the utmoſt confidence, which were ſcarcely probable: the air of politics, which runs through all his writings, is romantic; for, every event, according to him, proceeded from premeditation and deſign, which, we know, is contrary to truth and experience.

This is the cenſure, which his own countrymen have paſſed upon him with regard to his "Hiſtory of France," and "Florentine Anecdotes:" but his "Hiſtory of the Revolutions in matters of Religion which have happened in Europe" utterly ruined his reputation abroad, as it expoſed him to the criticiſms of able men in each country: for inſtance, Burnet in England, Brunſmannus in Denmark, Puffendorf and Seckendorf in Germany, who copiouſly detected and expoſed his falſehoods and miſrepreſentations concerning the ſtate of religion in

in their reſpective countries, and made a wonderful revolution in the opinions of thoſe who had been uſed to believe Varillas upon his own bare word. We may add, that the criticiſms of Bayle, occaſionally made on this author, in various parts of his Dictionary, ſufficiently prove him to have been not only inaccurate, but unworthy of all credit.

VARIUS, the name of a tragic poet intimate with Horace and Virgil, and deſerves mention, as being one of thoſe appointed by Auguſtus to reviſe the Æneid. Some of his fragments are left, and are to be found in the "Corpus Poetarum," by Maittaire. Quintilian ſays, that the "Thyeſtes" of Varius was equal to any compoſition of the Greek poets.

VARRO (MARCUS TERENTIUS), uſually ſtyled the moſt learned of all the Romans, was born in the year of Rome 638; that is, about 28 before Chriſt. His immenſe learning made him the admiration of his time; which yet was the moſt flouriſhing for arts and glory that Rome ever knew. He was a ſenator of the firſt diſtinction, both for birth and merit; and bore many great offices, that of tribune of the people among the reſt. He was an intimate friend of Cicero; and his friendſhip was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his "Academic Queſtions" to Varro; and Varro dedicated his "Treatiſe on the Latin tongue" to Cicero. In the civil wars he was zealouſly attached to Pompey; but, after his defeat, ſoon ſubmitted to Cæſar, who was reconciled to him. Thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was about ſeventy when Antony proſcribed him; however, he found means to eſcape and ſave his life, though he could not ſave ſome of his works and his library from being plundered by the ſoldiers. After this ſtorm was over, he purſued his ſtudies as uſual; and Pliny relates, that he continued to ſtudy and to write when he was eighty-eight years of age. He was eighty when he wrote his three books "de Re Ruſtica," which are ſtill extant. Five of his books "de Lingua Latina," which he addreſſed to Cicero, are alſo extant. There remain, too, divers fragments of his works, particularly of his "Menippean Satires," which are medleys of proſe and verſe; and Scaliger has collected ſome of his Epigrams from among the "Catalecta Virgilii." His books "de Lingua Latina," and "de Re Ruſtica," were printed, with the notes of Joſeph Scaliger, Turnebus, and Victorius, by Henry Stephens, at Paris, 1563, in 8vo, and have been publiſhed ſeparately ſince, among the "Auctores de Lingua Latina," and the "Auctores de Re Ruſtica."

VARRO (ATACINUS), was born about ten years after the preceding, at a ſmall town near Narbonne. Though infinitely below the Roman in learning, he was at leaſt as good, if not a better poet; which perhaps has made Lilius Gyraldus, and other critics, confound them. He compoſed many works in verſe; ſome fragments of which were collected, and publiſhed with thoſe of other antient poets at Lyons, in 1603. His chief works were, "a Poem on the war with the Sequani, a people of Gaul;" and the "Aſtronomics," that went under the name of Planciades the Grammarian. But the "Argonautics," in four books, was what gained him the greateſt reputation; and though indeed nothing but a tranſlation of "Apollonius Rhodius," yet was ſo well done as to be commended by Quintilian. Seneca alſo obſerves, that Virgil had ſo good an opinion of this author, that he ſometimes inſerted his verſes into his works. This muſt give us an high idea of his merit.

VASARI (GEORGIO), a Florentine painter, equally famous for the pen and pencil, and as eminent for his ſkill in architecture, was born at Arezzo, a city of Tuſcany, in 1514. He was at firſt a diſciple of William of Marſeilles, who painted upon glaſs, afterwards of Andrea del Sarto, and at laſt of Michael Angelo. Vaſari was not, like ſome other painters, hurried on to this profeſſion by natural inclination; for, it is probable, that he made choice of it from prudence and reflection more than from the impulſe of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labour. He painted in freſco in the towns about Florence; but, fearing this would not prove a ſufficient maintenance, he quitted his profeſſion, and turned goldſmith. But, this not anſwering, he again applied himſelf to painting, and with an earneſt deſire to become a maſter. He was indefatigable in deſigning the antique ſculpture, and ſtudying the beſt pieces of the moſt noted maſters; and though he very much improved his deſign, by copying entirely Michael Angelo's chapel, yet he joined with Salviati in deſigning all Raphael's works: by which means he improved his invention and hand to ſuch a degree, that he attained a wonderful freedom in both. He did not pay a vaſt attention to colouring, having no very true idea of it: on which account his works, though he was an artful deſigner, did not acquire him the reputation he expected. He was a very good architect, and underſtood ornaments very well; and he executed innumerable works in this way as well as in painting. He ſpent the moſt conſiderable

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part of his life in travelling over Italy, leaving in all places marks of his induſtry.

But he was a writer as well as a painter. He wrote "A Hiſtory of the Lives of the moſt excellent Painters, Sculptors, Architects," &c. which he firſt publiſhed at Florence, in 2 vols. 1550; and reprinted in 1568, with large additions, and the heads of moſt of the maſters. This work was undertaken at the requeſt of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgement; though Felibien and others tax him with ſome faults, particularly with flattering the maſters then living, and with partiality to thoſe of his own country. He publiſhed alſo, "Reflections on his own pictures;" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in 1578, aged 64; and was carried to to Arezzo, where he was buried in a chapel, of which he himſelf had been the architect.

VAVASSOR (Franciſ), or Vavaſſeur, a Jeſuit of France, and eminently diſtinguiſhed for his accompliſhments in the belles-lettres, was born in 1605 at Paray, a ſmall town in Charolois. He entered into the ſociety of the Jeſuits in 1621; and, after having finiſhed the courſe of his ſtudies, taught polite literature and rhetoric for ſeven years. Afterwards he was called to Paris, to explain the holy ſcriptures; which province he ſuſtained for ſix and thirty years, all the while cultivating poetry and claſſical literature, in which he particularly excelled. He died at Paris in Dec. 1681. He underſtood the Latin tongue very exactly, and alſo ſpoke it with the greateſt purity and elegance. He was a man of fine parts, great acuteneſs, ſolid and accurate judgement, and profound learning; ſo that he had all the qualities neceſſary to make him, what every body allowed him to be, a very good critic.

His book "de Ludicra Dictione," printed in 1658, was written to oppoſe a bad taſte, which then prevailed in France, when the works of Scarron and Daſſouci were read by every body; by ſhewing, that the Greeks and Romans knew nothing of the burleſque ſtyle, although Monſ. le Clerc is of opinion, that ſomething of it may be found in Ariſtophanes. He wrote it at the requeſt of Balzac, who had a great diſlike to this ſtyle, which is in truth the remains of barbariſm: but Balzac died before it was publiſhed. All the authors of antiquity, who have mixed any pleaſantries or bon-mots in their writings, were neceſſarily to be examined in the courſe of this treatiſe; and this gave Vavaſſor an opportunity of ſhewing much fine criticiſm and learning. Another of his works,

no leſs excellent than the former, is his book "de Epigrammate," printed in 1669, and reprinted with his "Epigrams" in 1672, 12mo; in which there are many new and yet juſt obſervations. This piece laid the foundation of a diſpute between him and a brother of the ſociety; I mean, father Rapin; who, in his "Reflections on Ariſtotle's poeſy," printed in 1674, after having ſaid, that the epigram of all the works in verſe that antiquity has produced is the leaſt conſiderable, and criticiſed the ancient epigrammatiſts, has the following paſſage: "I find nothing conſiderable to ſay on thoſe who have attempted any thing in this way among the moderns. It is one of the ſorts of verſe, in which a man has little ſucceſs; for, it is a kind of a lucky hit if it proves well. An epigram is little worth unleſs it be admirable; and, it is ſo rare to make them admirable, that it is ſufficient to have made one in a man's life. Maynard has ſucceeded the beſt in this way of all our French poets." A man jealous of his reputation, and naturally ſplenetic, as Vavaſſor was, muſt have been extremely hurt with this; and it appears very plainly that he was ſo. For, the year after, 1675, he publiſhed "Remarks upon the Reflections on Rapin," which had no name to them; and, for the ſake of abuſing him, pretended not to know, while every body elſe knew very well, who the author of thoſe reflections was. Rapin complained loudly of this ill-treatment; and Vavaſſor's book, by way of redreſs, was ſuppreſſed by order of the ſociety.

Vavaſſor's other treatiſes are chiefly theological. All his works were collected and printed at Amſterdam 1709, in folio; with a prefatory diſcourſe by Le Clerc.

VAUGELAS (Claude Favre de), a moſt accurate and elegant French writer, was born of an ancient family at Chamberry in 1585. His father Antoine Favre, or Antony Faber, was firſt preſident of the ſenate of Chamberry, and publiſhed ſeveral learned works upon law-ſubjects. Vaugelas was ſent to the court very young, and there ſpent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a penſion from the crown early ſettled on him; but it never was paid him till Cardinal Richelieu put the French academy upon forming a dictionary of the language: for, that body then repreſenting to the cardinal, that the only way to have one well and thoroughly completed was to commit the chief management of it to Vaugelas, the penſion was re-eſtabliſhed and punctually paid. But, although he had other advantages beſides this, and a handſome patrimony from his father; and

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though he was not debauched or extravagant, nor neglected any means of improving his fortune; yet the expence of attending his maſter, and other misfortunes, made him very poor; inſomuch that, when he died in 1605, he did not leave enough to ſatisfy his creditors.

He was one of thoſe who firſt corrected and regulated the French language, He had cultivated it with peculiar care and attention from his infancy, and formed himſelf chiefly upon Coeffeteau, whoſe writings he held in ſuch eſteem, and, above all, his "Roman Hiſtory," that he could hardly allow any phraſes or expreſſions to be pure and genuine but what were to be found in that work: which made Balzac ſay pleaſantly, that, "in the judgement of Vaugelas, ſalvation was no more to be had out of the Roman Hiſtory than out of the Roman church." His principal talent was for proſe: for, as to poetry, though he wrote ſome verſes in Italian that were admired yet he could not ſucceed in French. He was the author of two very important works: 1. "Remarques ſur la Langue Françoiſe, Paris, 1647," in 4to. Mr. de la Monnoye has obſerved of the preface to this excellent treatiſe, that it is a maſter-piece of elegance and ſolidity. 2. Quint.-Curce de la vie & des actions d'Alexandre le Grand, traduit du Latin, Paris, 1653," in 4to. This firſt edition was conducted by Conrart and Chapelain: and a ſecond ſucceeded, like unto it. After this, a third was publiſhed by Patru, at Paris, 1759, 4to; but this was from a new copy of the author, very different from the former, and which had been found ſince. Vaugelas ſpent thirty years in tranſlating this author, altering and correcting it eternally; ſo that the tranſlation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all ſucceeding tranſlators may very ſafely form themſelves.

Voiture, who was the intimate friend of Vaugelas, uſed to rally him much for his over-niceneſs and delicacy in tranſlating this author. He uſed to tell him, that it could never be finiſhed; for that, while he was poliſhing one part, the language muſt needs undergo ſome change, and he would have all the reſt to do over again: and he applied to him Martial's epigram upon the barber, who was ſo long in ſhaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philoſopher deſpiſe this belles-lettres gentleman as much as he pleaſes, for ſpending ſo much valuable time upon ſo futile an object, the French language will be ever indebted to him for it. "The language," ſays Voltaire, "began to attain purity, and to aſſume a fixed form: which was owing to the French academy, but particularly to Vaugelas. His tranſlation

lation of Quintus Curtius, which appeared in 1646, was the firſt good book written with purity; and there are few of the expreſſions and terms that are yet become obſolete."

VAUGHAN (Sir John), the author of the reports which go under his name, made a conſiderable figure in the reigns of Charles I. and II. He maintained a ſtrict intimacy with the famous Mr. Selden, who was one of the few that had a thorough eſteem for him. He was haughty, ſupercilious, and over-bearing: hence he was much more admired than beloved. The earl of Clarendon made him propoſals of preferment, after the Reſtoration: but theſe he waved, on a pretence of having long laid aſide his gown, and his being too far advanced in life: yet he afterwards ſtruck in with the enemies of the chancellor, and was made lord chief-juſtice of the Common-Pleas. He died 1674. His Reports were publiſhed by his ſon Edward. He was buried in the Temple-church, near the remains of his friend Selden.

VAUX (Nicolas, Lord). He was the ſon of Sir William Vaux, of Harrowden in Northamptonſhire; and his mother was a native of Italy. Having finiſhed his ſtudies at the univerſity, he joined the army, and gave diſtinguiſhing proofs of his military ſkill at the battle of Stoke, near Newark 1487, for which he received the honour of knighthood. At the marriage of prince Arthur, ſon of Henry VII. he ſurpaſſed in dreſs all the reſt of the nobility; for, he wore a gown of purple, valued at one thouſand pounds, and a gold chain, worth eight hundred gold nobles. He attended Henry VIII. in his interview with the French king Francis I. and became ſuch a favourite with his ſovereign, that he conferred upon him the dignity of a baron.

He was author of a collection of poems, entitled the "Paradiſe of dainty Devices," and died in Northamptonſhire in 1522.

UBALDINI (Petruccio), the name of an artiſt which occurs in ſeveral places. He appears to have been an illuminator on vellum. There is, or was lately, extant, beſides other works in that kind, a book of vellum, written and illuminated by him, containing the ſentences of ſcripture painted in the lord-keeper's gallery at Gorhambury. It was made by order of Nicolas Bacon, and by him preſented to the lady Lumley. Mr. Walpole has not aſcertained the time of his death.

VEGA (Carpio Lope Felix de), a famous Spaniſh poet, was born Nov. 25, 1562. His firſt ſtep towards his entrance into the world was but a ſervile place in the biſhop of Avilas ſervice, where his abilities ſoon diſcloſed themſelves. He quitted his patron, and went to the univerſity of Alcala, where

where he ſtudied philoſophy and took a degree, then returned to Madrid, and became ſecretary to the duke of Alva, who made him privy to his moſt weighty ſecrets. He ſang the praiſes of this maſter in a poem entitled "Arcadia," and married a lady of faſhion, who brought him into many ſcrapes on the account of her gallantries. When Philip IV. equipped his armada, Vega embarked with his brother, a lieutenant in the Spaniſh navy, and who loſt his life in that expedition; nor did he himſelf eſcape without his ſhare of ſorrow and miſfortune in that diſappointed expedition. We find him afterwards at Madrid, as ſecretary to the marquis of Malpica and to the count of Lemos, ſtill diſplaying the efforts of his genius; and, though his firſt marriage had proved inconvenient, he again ventured on a ſecond; but his lady was ſoon taken from him by death, which occaſioned his receſs from the world. He entered into the prieſthood at the time when he was in the height of his poetical glory, and when his reputation was ſo univerſal, that Urban VII. ſent him the degree of doctor in divinity and the croſs of the order of Malta, to which he added a lucrative poſt in the apoſtolic exchequer, which he held to his death, Aug. 27, 1635, aged 72 years. His works are ſo numerous as to make upwards of 70 vols.; conſiſting of proſe and lyric compoſitions, beſides innumerable dramatic pieces, both ſacred and profane, by which he got upwards of 150,000 ducats. Such was the diſpatch of this contemporary of Sir Philip Sidney, Shakeſpeare, and Spencer, thas he would often finiſh a play in twenty-four hours, and ſome comedies in leſs than five hours, with as much correctneſs and elegance in his verſe as the moſt laboured pieces of other writers of his time.

VEGETIUS (Flavius Renatus), an ancient Latin writer, who lived in the fourth century, under the reign of Valentinian, to whom he dedicates a work, intituled "Epitome inſtitutorum rei militaris." This is a compilation from many authors: yet the ſubject is treated with much method and exactneſs, and the Latinity, all things conſidered, exceedingly pure. This work was publiſhed, with other writers upon "Tactics," Frontinus, Ælian, and Æneas, at Leyden, 1644, in 12mo; and afterwards "Veſaliæ Clivorum, 1670," 8vo. There are alſo extant under Vegetius's name, if indeed the ſame Vegetius, of which Fabricius doubts, "Artis Veterinariæ ſive Mulomedicinæ libri quatuor. Baſil, 1524." 4to; and afterwards, 1574, 4to.

VEIL (Charles Marie) was the ſon of a Jew, of Metz, in Lorrain; but, being converted to Chriſtianity while he was very young, became a canon regular of St. Auguſtin, and prior of St. Ambroſe at Melun; which preferments he quitted,

quitted, and declared himſelf a Proteſtant, and took refuge in England, where he preached among the Anabaptiſts in 1685. He had publiſhed, while he was in France, "Commentaries in Latin upon the Goſpels of St. Matthew and Mark, the Canticles, and the prophet Joel;" as he did one in England upon the Acts of the Apoſtles, printed at London 1684 in 8vo, and publiſhed there the year following in Engliſh, in the ſame form. He was one of the writers againſt Richard Simon's "Critical Hiſtory of the Old Teſtament."

VEIL (Lewis de Compiegne de), his brother, alſo a converted Jew, who was likewiſe born at Metz in Lorrain, and who publiſhed many learned pieces, particularly in 1679, in Hebrew, with a Latin verſion by himſelf, "Catechiſmus Judæorum in diſputatione & dialogo magiſtri & diſcipuli, ſcriptus à R. Abrahamo Jagel, monte Silicis oriundo, with a dedication to Dr. Compton, biſhop of London; and this book was reprinted at Franeker, in 1690, in 8vo. He gave the public likewiſe a Latin tranſlation of, and notes upon, rabbi Moſes Maimonides's book "De Sacrificiis," and his tract "De Conſecratione & de Ratione intercalandi," and Abarbanel's "Exordium ſive proœmium in Leviticum," printed at London, in 1683, in 4to. He had publiſhed alſo at Paris, in 1678, the eigth book of Maimonides "De cultu divino," with a Latin verſion, juſt before he left France, where he was the king's interpreter for the Oriental languages. He was born a Jew, but afterwards embraced the Popiſh religion, which he at laſt renounced for the Proteſtant, and entered into the communion of the Church of England, whither he retired about the year 1679. They both died about the end of the 17th century.

VEISSIERES (Mathurin de la Croze), born at Nantes in 1661, was a Benedictine at Paris. His free-thinking, and a prior who oppoſed it, made him quit both his order and religion. He was a living library, and his memory was wonderful. Beſides the uſeful and pleaſant things he knew, he had ſtudied ſome others, which cannot be known, as the ancient Egyptian language. His "Chriſtianity of the Indies" is much valued. The moſt curious thing in this work is, that the Bramins believe the unity of God, and leave the idols to the people. Such is the rage for writing, that this man's life has been written in as large a volume as that of Alexander. This ſhort extract, though too long, yet would have been ſufficient. He died at Berlin in 1739.

VELSERUS (Marcus), a learned civilian and celebrated writer of Germany, was deſcended of an antient and wealthy family, and born at Augſburg in 1558. He was educated with great care; and, as he diſcovered a love for polite literature,

rature, was ſent very young to Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the ſtudy of antiquity that of the Italian tongue; and made himſelf ſo perfect a maſter of it, that he wrote it like a Florentine. Upon his return to his own country, he applied himſelf to the bar in 1589; obtained the dignity of a ſenator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He diſcharged all theſe offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any perſon had more friends in the republic of letters. He furniſhed aſſiſtance to ſeveral authors; and particularly contributed to the great collection of inſcriptions publiſhed by Gruter. He gave the ſecurity of a thouſand florins, in order to procure to Ritterſhuſius a manuſcript of the epiſtles of Iſodorus Peluſiota, which was in the library of the duke of Bavaria, and could not be had without ſuch ſecurity; and, what made this act of generoſity the greater, he did it without Ritterſhuſius's knowledge. But he was not only an aſſiſtant to others: he was alſo the author of ſeveral good books himſelf. His firſt eſſay, according to Melchior Adam, was a work which he publiſhed at Venice in 1594, thus intituled: "Rerum Auguſtanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum uſque 552 a Nato Chriſto nobiliſſimæ gentis Hiſtoria & Antiquitates traduntur; ac antiqua monumenta, tam quæ Auguſtæ, quam quæ in agro Auguſtano, quin & quæ alibi extant ad res Auguſtanas expectantia æri inciſa & notis illuſtrata exhibentur." In 1602, he publiſhed, at Augſburg, "Rerum Boicarum libri quinque, Hiſtoriam a gentis origine ad Carolum Magnum complexi." He afterwards publiſhed, at different times, the lives of ſeveral martyrs at Augſburg. His works were collected and reprinted at Nuremburg 1682, in folio, under the inſpection and care of Arnoldus, profeſſor there, who wrote "Prolegomena," in which he informs us of many particulars concerning him. As Velſerus held a great correſpondence with the learned of Italy and ſeveral other countries, many of his Latin and Italian letters were collected and inſerted in this edition. He paſſed for the author of a celebrated piece called Squittinio della liberta Veneta," which was publiſhed in 1612. Gaſſendus having obſerved, that ſeveral aſcribed this book to Peireſc, adds, that they were deceived; and that it was probably written by the illuſtrious Velſerus, as he calls him.

Velſerus died in 1614, and left no iſſue by his marriage. He was one of thoſe who never would ſuffer his picture to be drawn;

drawn; yet it was done without his knowledge, as Gaſſendus informs us in his life of Peireſc.

VENNER (THOMAS), a wine-cooper in the laſt century, acquired a competent eſtate by his trade. He was reputed a man of ſenſe and religion, before his underſtanding was bewildered with enthuſiaſm. He was ſo ſtrongly poſſeſſed with the notions of the Millenarians, or Fifth-monarchy-men, that he ſtrongly expected that Chriſt was coming to reign upon earth, and that all human government, except that of the ſaints, was preſently to ceaſe. He looked upon Cromwell and Charles II. as uſurpers upon Chriſt's dominion; and perſuaded his weak brethren that it was their duty to riſe and ſeize upon the kingdom in his name. Accordingly a rabble of them, with Venner at their head, aſſembled in the ſtreets, and proclaimed king Jeſus. They were attacked by a party of the militia, whom they reſolutely engaged, as many of them believed themſelves invulnerable. They were at length overpowered by numbers; and their leader, with twelve of his followers, was executed in January 1660-1. They affirmed to the laſt, that, if they had been deceived, the Lord himſelf was their deceiver.

VENNER (TOBIAS), the author of a popular work in its day, entitled "Via recta ad vitam longam; or, "A Treatiſe, ſhewing the right way, and the beſt manner of living, for attaining to a long and healthful life:" written in a tedious and prolix ſtyle, much like the converſation of that time. He was born at Petherton, near Bridgewater, in Somerſetſhire, in 1577; and at ſeventeen years of age became a commoner of St. Alban's Hall, Oxford, where he firſt exerciſed his profeſſion. In 1613, he took the degree of doctor; and, returning to his own country, practiſed for many years at Bridgewater; but afterwards in and near Bath. He was in high reputation in that part of the country for his profeſſional ſkill, and for his integrity and charitable diſpoſition. He died March 27, 166, aged 83 years. He wrote alſo upon the Bath waters, and a "Cenſure upon Britiſh water."

VERE (SIR FRANCIS), the celebrated Engliſh commander in the Netherlands, was ſon of Geoffrey de Vere, a branch of the noble and moſt ancient family of the Veres, earl of Oxford, and was born in 1554. In 1585 he went to Holland among the forces ſent by queen Elizabeth, under the command of the earl of Leiceſter; and, continuing in the Low Countries, he gave ſignal proofs of a warlike ſpirit and undaunted courage. He was knighted by the lord Willoughby, general of the Engliſh forces, for his gallant behaviour at the ſiege of Bergen-op-Zoom. He diſtinguiſhed himſelf on many other occaſions; and in 1592 was choſen member of parliament for

for the borough of Leominſter in Herefordſhire. He afterwards attended the earl of Eſſex in the expeditions againſt Cadiz and the Azore Iſlands. In 1597 he was appointed governor of the Brille, being at that time commander of the Engliſh troops in the ſervice of the States. On the 5th of July, 1600, he gained immortal honour by his courage and conduct in the memorable battle of Nieuport; and the laſt military exploit, performed by this famous general, was his gallant defence of Oſtend, for eight months, againſt the Spaniſh army. He was at the end of that term relieved, and the town was taken after a ſiege of three years. Sir Francis died on the 28th of Auguſt, 1608, in the 54th year of his age, and was interred in Weſtminſter-Abbey. Beſides his other preferments, he was governor of Portſmouth. His own glorious exploits are recorded by himſelf in his commentaries.

VERE (Sir Horace), baron of Tilbury, and younger brother to Sir Francis Vere, was born at Kirby-hall in Eſſex, in the year 1565. Entering early into a military life, he accompanied, in the twentieth year of his age, his brother Sir Francis into the Low-Countries, where he acquired great reputation by his valour and conduct. In 1600 he had a conſiderable ſhare in the victory obtained by the Engliſh and Dutch near Nieuport. He afterwards, as well as his brother, ſignalized himſelf in the defence of Oſtend. He commanded the forces ſent by king James I. to the aſſiſtance of the elector Palatine. Mr. Granger obſerves, that "he was a man of a moſt ſteady and ſedate courage, and poſſeſſed that preſence of mind, in the greateſt dangers and emergencies, which is the higheſt qualification of a general. It was owing to this quality, that he made that glorious retreat from Spinola, the Spaniſh general, which was the greateſt action of his life. His taking of Sluys was attended with difficulties which were thought inſuperable.

Upon the acceſſion of king Charles I. Sir Horace Vere, as a reward for his ſervices, was advanced to the peerage, by the title of lord Vere, baron of Tilbury; being the firſt peer created by that monarch. He died the 2d of May, 1635, and was buried in Weſtminſter-abbey.

VERGIL (Polydore), a writer "who did not want either genius or learning," ſays Bayle, was born at Urbino, in Italy, in the fifteenth century; but the year is not named. The firſt work he publiſhed was, "A Collection of Proverbs, 1498." He was the firſt among the moderns who publiſhed any book of that nature; and he ſeems to have been a little vain upon it: for, when Eraſmus afterwards publiſhed his "Adagia," and did not take notice of his work,

work, he reproached him in terms not civil, in the preface to his book, "de rerum inventoribus." Their friendſhip, however, does not ſeem to have been interrupted by it; and Vergil, at the inſtigation of Eraſmus, left the paſſage out in the later editions. Theſe "Adages" of Polydore Vergil were printed three or four times in a very ſhort ſpace; and this ſucceſs encouraged him to undertake a more difficult work: that was, his book "de rerum inventoribus," printed in 1499. At the end of the 4th edition at Baſil, 1536, 12mo, is ſubjoined a ſhort commentary of his upon the Lord's prayer. After this, he was ſent into England by pope Alexander VI, to collect the papal tribute, called Peterpence. He recommended himſelf in this country ſo effectually to the powers in being, and was ſo well pleaſed with it, that, having obtained the dignity of archdeacon in the church of Wells, he reſolved to ſpend the remainder of his life in England. Here he undertook a conſiderable work, at the command of Henry VII; upon which he ſpent above twelve years. It was a "Hiſtory of England," and dedicated in 1533 to Henry VIII: but, as Bayle rightly obſerves, the Engliſh do not much value it. It has, indeed, been ſeverely cenſured by many of our writers; and a critic upon hiſtorical works, who ſpeaks of it with moderation, has yet ſaid enough to make it of no value. Theſe are his words: "Polydore Vergil was the moſt accompliſhed writer, for elegancy and clearneſs of ſtyle, that his age afforded. So much Leland, the ſevereſt enemy he had, has acknowledged of him; and on this ſcore alone ſome have unreaſonably extolled him. But there is ſo little of the other more neceſſary qualifications of a good hiſtorian, truth and fair dealing, in all his twenty-ſix books, that he has been juſtly condemned by our critics; and it is no wonder, that ſome of them have expreſſed an indignation ſuitable to the abuſes put upon their country." And John Caius, in his book "de Antiquitatibus Cantabrigiæ," mentions it as a thing "not only reported, but even certainly known, that Polydore Vergil, to prevent the diſcovery of the faults in his hiſtory, moſt wickedly committed as many of our antient and manuſcript hiſtories to the flames as a waggon could hold." Yet it was printed ſeveral times, and very much read; which reflection, among many others, may ſerve to ſhew us the value of fame, diſtinct from the real advantages it brings; ſince the worſt books are often applauded in one age, while the beſt in another ſhall drop into oblivion ere they ſcarcely become known.

In 1526, he publiſhed a treatiſe "Of Prodigies:" it conſiſts of dialogues, and ſtrongly attacks divination. He did not

not desire to leave England till 1550, and he would not have desired it then, if old age had not required a warmer and more southern climate. Bishop Burnet tells us, that "having been now almost forty years here, growing old, he desired leave to go nearer the sun. It was granted him on the 2d of June; and, in consideration of the public service he was thought to have done the nation by his History, he was permitted to hold his archdeaconry of Wells, and his prebend of Nonington, notwithstanding his absence from the kingdom." It is said that he died at Urbino in 1555. He was not a zealous papist in all points, he approved the marriage of the clergy, and condemned the worship of images; nor was he at all disgusted with the alterations that were made in the affairs of England under Henry VIII. and Edward VI. There are several things occasionally dropped in his writings, which did not please the bigots of his own church. His name of late has been written "Virgil;" but, before the Basil edition in 1536 of his book "de rerum inventoribus," it is printed "Vergilius."

VERHEYEN (Philip), a learned clergyman, and native of Brabant. He was descended of a family who had many years subsisted from the profits arising from the cultivation of the earth; and he had himself worked with the spade to the age of twenty-two years; when the curate of his village, taking notice of him, gave him the first rudiments of learning. He afterwards obtained a place in the college of the Trinity at Louvain, where he was made professor of anatomy in 1689, and afterwards doctor in medicine. He died there in Feb. 1710, aged 62. The following epitaph was found after his decease, written with his own hand: "Philippus Verheyen Medicinæ Doctor & Professor, partem sui materialem hic in Cæmeterio condi voluit, ne Templum dehoneſtaret, aut nocivis halitibus inficeret. Requiescat in pace."

His "Corporis Humani Anatomia" met with a good reception from the public for two reasons, among others. First, because it contains, besides the opinions of the antients, the modern discoveries, described more at large and more accurately than in the bodies of anatomy that were published before. Secondly, because the author expresses himself very clearly though his style is not so fine as that of Bartholin and some other physicians.

VERNET, one of the first painters of France. His landscapes are justly true to nature, and almost superior to his art. His imagination is lively, and his ideas original and picturesque. The talent of expression lives in every stroke of his pencil. His designs are bold, animated, and correct; his colours melt into harmony itself; his management of lights

s wonderfully elegant, throwing them into the warmeſt effects of the clear obſcure; add to this, that general ſpirit of elegance which breathes over the whole; and ſome idea may be formed of this painter's excellence. M. Vernet, indeed, is one of the few modern painters whoſe works an age hence will be ſought for with the utmoſt eagerneſs. Among a thouſand other inimitable pieces are his ſet of ports of France, done for the king. His four parts of the day, for the Dauphin, particularly "Night;" the moon-ſhine on the water is nature itſelf. His "Shepherdeſs of the Alps," and two ſea-pieces from fancy, for M. Pompadour.

VERNON (EDWARD), Eſq. an admiral of diſtinguiſhed bravery, was deſcended from an ancient family in Staffordſhire, and born at Weſtminſter on the 12th of November, 1684. His father, who was ſecretary of ſtate to king William and queen Mary, gave him a good education, but never intended him for the ſea-ſervice: however, as the youth became deſirous of entering on that employment, his father at laſt conſented, and he purſued thoſe ſtudies which had a relation to navigation and gunnery with ſurpriſing alacrity and ſucceſs. His firſt expedition at ſea was under admiral Hopſon, when the French fleet and Spaniſh galleons were deſtroyed at Vigo. In 1702, he ſerved in an expedition to the Weſt-Indies under commodore Walker; and, in 1704, on-board the fleet commanded by Sir George Rooke, which convoyed the king of Spain to Liſbon, when Mr. Vernon received a hundred guineas and a ring from that monarch's own hand. He was alſo at the famous battle of Malaga, the ſame year. In January, 1705, he was appointed commander of the Dolphin; and, in 1707, commanded the Royal Oak, one of the ſhips ſent to convoy the Liſbon fleet, which falling in with the French, three of our men of war were taken, and a fourth blown up. In 1708, Mr. Vernon commanded the Jerſey, and was ſent to the Weſt-Indies as rear-admiral under Sir Charles Wager, where he took many valuable prizes, and greatly interrupted the trade of the enemy. In 1715, he commanded the Aſſiſtance, a ſhip of fifty guns, under Sir John Norris, in an expedition to the Baltic; and, in 1726, the Grafton of ſeventy guns, under Sir Charles Wager, in the ſame ſeas.

On the acceſſion of his late majeſty George II, in 1727, Mr. Vernon was choſen member for Penryn, in Cornwall, and ſoon after was ſent to Gibraltar, as commander of the Grafton, to join Sir Charles Wager. The next expedition in which he was engaged was that which immortalized his name. This was in 1739; he was ſleeping in his bed at Chatham when the courier arrived with the news at about

two

two in the morning; and, being informed that diſpatches of the utmoſt importance were arrived from London, he aroſe. On opening the packet, he found a commiſſion appointing him vice-admiral of the blue, and commander in chief of a ſquadron fitting-out for deſtroying the ſettlements of the Spaniards in the Weſt Indies, with a letter from his majeſty, requiring his immediate attendance on him. Having received his inſtructions, he weighed anchor from Spithead on the 23d of July; and, on the 20th of November, arrived in ſight of Porto-Bello, with only ſix ſhips under his command. The next day he began the attack of that town; when, after a furious engagement on both ſides, it was taken on the 22d, together with a conſiderable number of cannon, mortars, and ammunition, and alſo two Spaniſh men of war. He then blew up the fortifications, and left the place for want of land-forces ſufficient to keep it; but firſt diſtributed 10,000 dollars, which had been ſent to Porto-Bello for paying the Spaniſh troops, among the forces for their encouragement. In 1741, he made an unſucceſsful attempt upon Carthagena in conjunction with general Wentworth. After his return home, the rebellion in 1745 breaking out, he was employed in guarding the coaſts of Kent and Suſſex; when he ſtationed a ſquadron of men of war in ſo happy a manner as to block up the French ports in the channel. But, ſoon after, complaints being made againſt him for ſuperſeding the orders of the lords of the admiralty, in appointing a gunner in oppoſition to one recommended by themſelves, and for exacting too-ſevere duty from his men, he was ſtruck off the liſt of admirals; on which he retired from all public buſineſs, except attending the houſe of commons as member for Ipſwich in Suffolk. He died ſuddenly on the 29th of October, 1757, in the ſeventy-third year of his age.

VERROCHIO (ANDREA), a Florentine, born in 1432, was well ſkilled in mathematics, muſic, architecture, ſculpture, and painting; which laſt, it ſeems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour, Leonardi da Vinci, who was one of his ſcholars, had by his order painted an angel, holding up ſome part of our Saviour's garments; which ſo far excelled all the reſt of the piece, that Verrochio, vexed to be outdone by a youth, reſolved never to make uſe of the pencil any more. He was the firſt who found out the art of taking and preſerving the likeneſs of the face, by moulding off the features in plaſter of Paris. He underſtood caſting very well. The Venetians would have employed him to have made a brazen ſtatue of Bartolomeo di Bergamo on horſeback, and he formed a model of it in wax; but, another being preferred before him to caſt

the ſtatue, he was ſo provoked, that, out of ſpite, he broke off the head and legs of his model, and fled. The ſenate in vain ſent orders to ſtop him; they declared, they would have his head cut off if they could catch him; to which he publiſhed an anſwer, that, "if they ſhould cut off his head, it would be impoſſible to make another: whereas he could eaſily make a head, and a finer one, for the model of his horſe."

He was pardoned, and employed, but had not the pleaſure of putting the horſe in its place; for, over-heating himſelf in caſting it, he fell ill of a pleuriſy, and died in 1488, aged 56.

VERSKOVIS (JAMES FRANCIS) was born in Flanders, but ſettled at Rome, where he carved whole figures, in ſmall, and vaſes, with taſte and judgement, in ivory and wood. He had a ſon who added painting to this art. Both died in England about 1749.

VERSTEGAN (RICHARD), a great Engliſh antiquary, and a celebrated critic in the Saxon and Gothic languages, was born at St. Catharine's, near the Tower of London, in the ſixteenth century. Although his father was but a cooper, he was deſcended from an antient and honourable family in Guelderland. He was educated in Oxford, but left the univerſity without a degree, on account of his being a Roman Catholic. He quitted the kingdom, and ſettled at Antwerp, in the Spaniſh Netherlands. When the Jeſuits and Secular prieſts fell out in England, and drew their pens upon each other, Verſtegan went into the Jeſuits intereſt. He died about the year 1625. His works are, "Theatrum crudelitatum Hereticorum noſtri temporis." "A Reſtitution of decayed Intelligence in Antiquities, concerning the moſt noble and renowned Engliſh Nation." "The ſundry ſucceſſive regal governments of England." Athen. Oxon.

VERSCHURING (HENRY), a Dutch painter, was the ſon of a captain, and born at Gorcum in 1727. He was one of thoſe fruits that are ripe early; and his father, perceiving his turn for deſigning, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verſchuring ſpent his time in this way till he was thirteen, and then left his maſter, the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about ſix years with Bot a painter of good reputation there, he travelled to Italy, and went firſt to Rome, where he frequented the academies, and employed himſelf in deſigning after the beſt models. His genius leading him to paint animals, hunting, and battles, he ſtudied every thing that might be uſeful to him in thoſe ways. He deſigned land-

ſcapes, and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a reliſh for architecture. He made a long ſtay at Rome, Florence, and Venice; and, after having lived ten years in Italy, he reſolved to return to his own country. He paſſed through Switzerland into France; and, while he was at Paris, met with a young gentleman who was going to make the tour of Italy, and was prevailed on to accompany him. He ſpent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon that kind of painting; and, to raiſe himſelf to as much perfection as he could, he made a campaign in 1672. He deſigned encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying, mingled with horſes and abandoned arms. His genius was fine and fruitful: there was a great deal of fire in his imagination and in his works; and, as he had ſtudied much after nature, he formed a particular guſto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemiſh in it. He took vaſt pleaſure in his profeſſion. He had always a crayon in his hand; and, wherever he came, deſigned ſomething or other after nature, if he met with any thing to his goût, or after a good picture. His beſt performances are at the Hague, Amſterdam, and Utrecht.

He was a man of ſo reſpectable a character, that he was choſen to be one of the magiſtrates of the city he lived in; and he accepted the office, with the condition that he ſhould not be obliged to quit his profeſſion. He ſpent his time very happily, was honoured as a magiſtrate, eſteemed as an artiſt, and beloved by every body; when, happening to undertake a ſmall voyage, he was caſt away two leagues from Dort, and drowned the 6th of April, 1690, aged 62.

VERTOT (RENÉ AUBERT DE), an agreeable and elegant French writer of hiſtory, was born of an antient and noble family in Normandy, in 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but, his indifferent health not permitting him to continue long here, he obtained a brief of the pope to paſs thence into the regular canons. He diſcovered ſuch purity and elegance in his ſtyle, that Fontenelle and another of his friends adviſed him to write hiſtory. He did ſo; and afterwards publiſhed, at different times, "The Revolutions of Portugal," "The Revolutions of Sweden," and "The Revolutions of Rome." There are alſo ſeveral diſſertations of Vertot, in the memoirs of the Academy of inſcriptions; of

which he was a member. He wrote alſo "the Hiſtory of the order of Malta," "Of the Origin of the Grandeur of the Court of Rome," and ſome other pieces. He died in 1735, aged almoſt 80.

VERTUE (GEORGE) was born, 1684, in London, where he was put apprentice to an engraver of arms; but, his genius and ambition prompting him to appear in a higher ſphere, he ſet himſelf with great application to learn the art of drawing, in which he became a good proficient. He applied this afterwards to engraving, but was greatly reſtrained by the modeſty of his temper from making any conſiderable figure. Sir Godfrey Kneller was his firſt patron; and he was afterwards encouraged by Lord Somers. His works are numerous. They are generally very faithfully copied, very much laboured, and have no elegance to recommend them. Vertue was an antiquary, and his works are the works of an antiquary, in which light both he and they have conſiderable merit; for he hath redeemed from obſcurity many valuable remains of antiquity. Mr. Horace Walpole hath digeſted and publiſhed, from his original MSS, "Anecdotes of Painting in England; with ſome account of the principal Artiſts, and incidental notes on other Arts, collected by Mr. George Vertue," 4 vols. 1762, 4to; ſince republiſhed in 5 vols. 8vo, 1782. "Vertue," ſays Mr. Walpole, "had for ſeveral years been collecting materials for a work 'upon Painting and Painters:' He converſed and correſponded with moſt of the virtuoſi in England: he was perſonally acquainted with the oldeſt performers in the ſcience: he minuted down every thing he heard from them. He viſited every collection of them, attended ſales, copied every paper he could find relative to the art, ſearched offices, regiſters of pariſhes, and regiſters of wills for births and deaths, turned over all our own authors, and tranſlated thoſe of other countries which related to his ſubject. He wrote down every thing he heard, ſaw, or read. His collections amounted to near forty volumes, large and ſmall. In one of his pocket-books I found a note of his firſt intention of compiling ſuch a work: it was in 1713, and he continued it aſſiduouſly to his death in 1757. Theſe MSS. I bought of his widow after his deceaſe." Preface to "ANECDOTES," &c.

VESALIUS (ANDREAS), a celebrated anatomiſt and phyſician, was deſcended from a family which had abounded with phyſicians. John Veſalius, his great-grandfather, was phyſician to Mary of Burgundy, firſt wife of Maximilian I; and went and ſettled at Louvain when he was old. Everard, his grand-father, wrote commentaries upon the books of Rhaſes, and upon Hippocrates's "Aphoriſms;" and his father An-

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reas was apothecary to the Emperor Charles V. Our Veſalius was born at Bruſſels, but in what year ſeems to be uncertain; Vander-Linden finding his birth in 1514, while others place it in 1512. He was inſtructed in the languages and philoſophy at Louvain, and there gave early tokens of his love for anatomy, and of his future ſkill in the knowledge of the human body; for, he was often amuſing himſelf with diſſecting rats, moles, dogs, and cats, and with inſpecting their viſcera.

Afterwards he went to Paris, and ſtudied phyſic under James Sylvius; but applied himſelf chiefly to anatomy, which was then a ſcience very little known. For, though diſſections had been made formerly, yet they had long been diſcontinued as an unlawful and impious uſage; and Charles V. had a conſultation of divines at Salamanca, to know, if, in good conſcience, a human body might be diſſected for the ſake of comprehending its ſtructure. He perfected himſelf in this ſcience very early, as we may know from his work "De Humani Corporis Fabrica:" which, though then the beſt book of anatomy in the world, and what juſtly gave him the title of "the Father of Anatomy," was yet compoſed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures, and made anatomical demonſtrations at Piſa, Bologna, and ſeveral other cities there. About 1537, the republic of Venice made him profeſſor in the univerſity of Padua, where he taught anatomy ſeven years: and Charles V. called him to be his phyſician, as he was alſo to Philip II. king of Spain. He acquired a prodigious reputation at thoſe courts by his ſagacity and ſkill in his profeſſion, of which Thuanus has recorded this very ſingular aſſurance. He tells us, that Maximilian d'Egmont count of Buren, grand general and a favourite of the emperor, being ill, Veſalius declared to him, that he could not recover; and alſo told him, that he could not hold out beyond ſuch a day and hour. The count, firmly perſuaded that the event would anſwer the prediction, invited all his friends to a grand entertainment at the time; after which he made them preſents, took a final leave of them, and then expired preciſely at the moment Veſalius had mentioned. If this account be not true, it ſhews at leaſt the vaſt reputation Veſalius muſt have riſen to, where ſuch ſtories were invented to do him honour; but, if it be true, it muſt be aſcribed to chance, and called a lucky hit; and this, without detracting from the merits of Veſalius: for ſuch præſagiæ, or prognoſtications, may fairly be deemed beyond the reach of human ſa-

gacity; nor can the medical art, when cultivated and improved to the utmoſt, ever carry its profeſſors ſo far.

Veſalius was now at the very height of his glory, and in the moſt flouriſhing condition imaginable, when all at once he formed a deſign of making a journey to Paleſtine. Many reaſons have been given, and more conjectures formed, about his motive to this ſtrange adventure; yet nothing certain appears concerning it. Hubertus Languetus, in a letter to Gaſparus Peucerus, gives this account of the affair: "Veſalius," as he relates, "believing a young Spaniſh nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the ſake of inquiring into the real cauſe of his illneſs, which he had not rightly comprehended. This was granted; but he had no ſooner made an inciſion into the body, than he perceived the ſymptoms of life, and, opening the breaſt, ſaw the heart beat. The parents, coming afterwards to the knowledge of this, were not ſatisfied with proſecuting him for murder, but accuſed him of impiety to the inquiſition, in hopes that he would be puniſhed with greater rigour by the judges of that tribunal than by thoſe of the common law. But the king of Spain interpoſed, and ſaved him; on condition, however, that, by way of atoning for the crime, he ſhould undertake a pilgrimage to the Holy Land." Jacobus Mangetus, in his "Bibliotheca Medicorum," ſtates the ſame; and the account has been adopted by very learned and knowing men. In the mean time others pretend, that he undertook this journey out of an inſatiable thirſt after riches: but this is a more improbable reaſon than the former; for, how was a journey to Jeruſalem calculated to make a man rich? It was more likely to make him poor. Swertius aſcribes it to the querulous and imperious humour of his wife, which made home ſo inſupportable to him: and this reaſon, it muſt be confeſſed, has abundantly more ſenſe in it than the laſt; but yet does not ſeem ſo probable as that which Joannes Imperialis aſſigns. It is, that the uneaſineſs ariſing from the cabals of envy, and the hatred of the Galeniſts, whoſe maſter and doctrines he cenſured without any addreſs or management, without allowing any thing to inveterate prejudices, ſo diſguſted him with his preſent ſituation, by perhaps hurting him with his prince, that, in order to withdraw from court with the beſt grace he could, he formed this extraordinary reſolution. But, whatever was the motive, out he ſet with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; whence he paſſed to Jeruſalem. He was returning, at the invitation of the ſenate of Venice, to fill the phyſic-chair at Padua, become vacant in 1563 by the death of Fallopius; but, being ſhipwrecked and thrown

thrown upon the iſland of Zante, he periſhed miſerably, dying of hunger and hardſhip, Oct. 1564. His body was afterwards found, and buried in the church of St. Mary in that iſland.

He was the author of ſeveral works in his own way; the chief of which is that "De Humani Corporis Fabricâ," already mentioned. He has even been conſidered as the reſtorer of anatomy, in which he was indeed profoundly ſkilled. Thuanus relates a ſingular proof he gave of his exact knowledge of the human body while he was at Paris; where, with his eyes bound, he undertook to mention any the leaſt bone that ſhould be put into his hands, defying them to impoſe upon him; and did actually perform what he undertook. Being at Baſil in 1542, he preſented the univerſity there with a human ſkeleton which he had prepared himſelf: it is ſtill in the phyſical auditory there, with a long inſcription over it.

VICARY (THOMAS), the firſt anatomical writer in the Engliſh language. He was a citizen of London, ſerjeant-ſurgeon to Henry VIII. Edward VI. Mary I. and Elizabeth; and chief ſurgeon of St. Bartholomew's Hoſpital. His book is entitled "A Treaſure for Engliſhmen; contayning the Anatomie of Man's Bodie, 1548;" or, as given by Ames, "A profitable Treatiſe of the Anatomy of Man's Body; compiled by T. Vicary, and publiſhed by the Surgeons of St. Bartholomew's Hoſpital, 12mo. 1577, and in 4to, 1633;" together with ſeveral other medical and chirurgical tracts. It is a ſhort piece, deſigned for the uſe of his more unlearned brethren, and taken almoſt entirely from Galen and the Arabians. Before the latter editions is prefixed a rude figure of a ſkeleton.

VICTOR (of Utica), a biſhop of Africa, in the fifth century of the church, has written an account of the African perſecution by the Vandals, in three books, the beginning whereof ſhews that it was compoſed in the year 487, under the reign of the emperor Zeno, about ſixty years after the Vandals had paſſed from Spain to Africa, over the ſtreights of Gibraltar.

VICTOR (SEXTUS AURELIUS), a Roman hiſtorian, who flouriſhed under the emperors Conſtantius and Julian; as we learn from many paſſages in his own writings, and alſo from Ammianus Marcellinus. This hiſtorian relates, that Conſtantius made him a conſul, and honoured him with a brazen ſtatue, on account of his excellent qualifications; although, as he owns of himſelf, he was born in an obſcure village, and of poor and illiterate parents: "rure ortus, tenuique & indocto

docto patre." It is commonly believed that he was an African: it is certain, that he dwells much upon the praiſes of that country, which he calls the glory of the earth; "decus terrarum." Two works of his are extant in the hiſtorical way; one "de viris illuſtribus urbis Romæ," the other "de Cæſaribus," to which is prefixed "Libellus de origine gentis Romanæ," which however Voſſius ſuppoſes the work of ſome later writer, while Fabricius thinks it may as reaſonably be aſcribed to Victor as the others. The whole makes an abridged hiſtory of Rome, from its foundation down to the reign of Julian incluſively. At the end of Aurelius Victor is uſually ſubjoined, "De Vita & Moribus Imperatorum Romanorum: excerpta ex libris Sexti Aurelii Victoris, à Cæſare Auguſto uſque ad Theodoſium Imperatorem." This is by a later writer. The beſt editions of Victor are, that of Leyden 1670, in 8vo, "cum notis Schotti, Vineti, Lipſii, Caſauboni, Gruteri, &c." that of Paris 1681, in 4to, "cum notis & interpretatione Annæ Tan. Fabri filiæ, in uſum Delphini;" another by Pitiſcus, "Traject. ad Rhenum, 1696," in 8vo; and another by Junckerus, Coburg, 1703, in 8vo.

VICTORIUS, or DE VICTORIIS, (BENEDICTUS,) an Italian phyſician and medical author, flouriſhed towards 1540. LIONEL VICTORIIS, his uncle, was alſo a learned profeſſor of medicine at Bologna, and wrote ſome phyſical treatiſes. This laſt died in 1520.

VICTORIUS (PETER), a very reſpectable perſon in the republic of letters, was born of a noble family at Florence in 1499. He was educated in a manner ſuitable to his rank; and, notwithſtanding the poor helps in that age of ignorance, made himſelf a perfect maſter of the Greek and Latin tongues. He was alſo deeply verſed in logic, moral philoſophy, theology, and had ſome ſkill in the mathematics and aſtronomy. His life was ſpent in correcting and explaining the Greek and Latin writers of antiquity; and Cicero in particular owes more to him alone than to all the other critics and commentators put together. This at leaſt is the judgement of Græ-vius, whoſe words are very remarkable: "Illi uni plus Cicero debet quam reliquis omnibus qui in eo perpoliendo tempus ſtudiumque poſuerunt; horum enim pleriſque cultum quidem refert acceptum, ſed Victorio ſalutem." There are few authors of antiquity but what are indebted more or leſs to the critical acumen and learning of Victorius; but his edition of Cicero was his capital work. On the merit of this, Coſmo duke of Tuſcany gave him a profeſſor's chair at Florence, which he filled with great reputation and abilities. He ſent him alſo, in 1550, to congratulate pope Julius III. on his

election to the pontificate; when the pope was ſo charmed with the addreſs and eloquence of Victorius, that he not only conferred upon him titles of honour, but preſented him alſo with a rich collar of gold. In 1557, this learned man was nominated a member of the ſenate at Florence, with extraordinary marks of diſtinction; yet continued as uſual to reſtore the text of antient authors as well as to compoſe works of his own. He had ſeveral invitations from foreign princes, accompanied with large promiſes, if he would honour them with his reſidence; but his love for his own country kept him at home. He died in 1585, aged 86.

VIDA (MARCUS HIERONYMUS), an illuſtrious Latin poet of modern Italy, was born at Cremona in 1470, of an antient and noble family, but not in great circumſtances. He was liberally educated notwithſtanding; and, having laid the foundation of his ſtudies in languages and philoſophy at Cremona or Mantua, he was ſent to Padua; where, and afterwards at Bologna, he applied himſelf to poetry and divinity. It does not appear what time he ſpent at each of theſe places; but he was very young when he entered into the congregation of regular canons of St. Mark at Mantua; which he quitted however ſoon after, and went to Rome, where he was received among thoſe of St. John Lateran. Here the reputation of his fine parts and uncommon learning, and eſpecially of his talents and ſkill in poetry, ſoon reached the ears of Leo X: which pontiff, out of that ſingular regard he always ſhewed to men any way accompliſhed, immediately drew him from the obſcurity of the cloiſter by calling him to court and ſhewing him many marks of favour and friendſhip; particularly, by naming him, as he did ſoon after, for the priory of St. Silveſter at Tivoli. It was in this pleaſant retreat that he began his poem intituled "Chriſtias;" which he projected and undertook at the order of the pope. He was carrying it on with as much happy enjoyment of himſelf as Virgil had in his retreat, and like him was neither unhonoured by his prince, nor unregarded by the world; when the death of both his parents, for they died almoſt together, interrupted it: and the death of his friend and patron Leo X, which happened ſoon after in 1521, made him lay it entirely aſide; for, as to Leo's ſucceſſor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but, being a mere churchman, conſidered them as unclerical, and therefore to be diſcouraged rather than promoted. Clement VII, however, who ſucceeded Hadrian in little more than a year, was not of this caſt, but more like Leo. He commanded Vida to go on with the noble work he had begun; and not only graciouſly received the poem when it was finiſhed, but rewarded the poet with a biſhopric. Vida was made biſhop

of

of Alba in 1532; and, after continuing two years with Clement at Rome, went and reſided upon his ſee; where he performed all the offices of a good biſhop and a good man for thirty years. And, though he was very mild, gentle, and full of goodneſs, yet it appears that he was far from wanting ſpirit; for, when the Gauls beſieged the city of Alba, he uſed all poſſible means that it might not be given up, as well by ſtrenuouſly exhorting the people as by feeding them at his own coſt when proviſions grew ſcarce. It appears, from the regiſters of the cathedral church of Cremona, that he was elected to that biſhopric; but pope Paul III, who procured the election, dying before it took place, it afterwards became void. He died in 1566, aged 96, and was buried in his own cathedral: yet the inhabitants of Cremona erected a noble monument and handſome inſcription in theirs ſoon after, for the ſake of doing honour to him and themſelves.

Vida's poetical works were collected by himſelf, and printed at Cremona 1550, in 2 vols 8vo. The firſt contains, "Hymni de rebus divinis," and "Chriſtiados libri ſex:" the ſecond, "De Arte Poetica libri tres;" "De Bombyce libri duo;" "Scacchia Ludus;" "Bucolica;" "Eclogæ, & Carmina diverſi generis." Beſides the poems, comprehended in theſe two volumes, others are aſcribed to him: as, "Italorum Pugilum cum totidem Gallis certamen;" "Carmen Paſtorale in Obitum Julii II, Pontificis Maximi;" "Epicicdon in Funera Oliverii Cardinalis Caraphæ:" but theſe he diſavowed in a poſtſcript to the above edition of his poems. He was alſo the author of ſome pieces in proſe: as, "Dialogi de Republicæ Dignitate;" "Orationes tres Cremonenſium adverſus Papienſes in Controverſia Principatus;" and "Conſtitutiones Synodales Civitati Albæ & Diœceſi preſcriptæ."

Innumerable have been the elogies of all orders of the learned upon this poet and man of learning; but it will be ſufficient to ſubjoin, in the following lines, the ſingle teſtimony of Pope.

"But ſee! each Muſe, in Leo's golden days,
"Starts from her trance, and trims her wither'd bays.
"Rome's antient genius, o'er its ruins ſpread,
"Shakes off the duſt, and rears his reverend head.
"Then Sculpture and her ſiſter arts revive;
"Stones leap to form, and rocks begin to live.
"With ſweeter notes each riſing temple rang;
"A Raphael painted, and a Vida ſang.
"Immortal Vida! on whoſe honour'd brow
"The poet's bays and critic's ivy grow:
"Cremona now ſhall ever boaſt thy name,
"As next in place to Mantua, next in fame.

VIGAND

VIGAND (JOHN), a learned German divine of Lutheran principles, was born at Mansfield in 1525. He is famous for the share he had in the "Centuries of Magdeburgh," an immense work printed at Basle in 13 vols. folio, 1562. He was afterwards established over the churches of Pomerania in Prussia. Died Oct. 21. 1587. He wrote many books which are all esteemed by the reformed on the Continent.

VIGILIUS, an African prelate, and polemic writer against the heretics of the time, flourishing, according to Priestley, about 484. His works which are all in the Bibl. Patr. have been reprinted by themselves at Dijon, in 4to. 1665.

VIGNOLES (STEPHEN DE), better known by the name of de la Hire, was a famous French captain who signalized himself in the wars of Charles VII. of France. He obliged the duke of Bedford to raise the siege of Montargis; and accompanied Joan of Arc, the famous maid of Orleans, to the siege of that city; contributing much to re-establish Charles on his throne. Died at Montauban in 1447.

VIGNOLE (JAMES BAROZZIO DE), a celebrated Italian architect, was born in 1507. His book of the "Five Orders of Architecture" got him a great name. Died at Rome, July 7. 1573.

VILLARET (CLAUDE), a French historian, known by his continuation of the Abbé Velly's history of France, which he carried down to the middle of the 17th volume. He died in 1766; and, though this work has had another continuator (Garnier), it yet remains unfinished. The part which Villaret wrote abounds in interesting researches and curious anecdote, but is somewhat too prolix. Villaret also published "Considérations sur l'art du Théatre;" and a tract called "l'Esprit de Voltaire."

VILLENA (the Marquis of), a Spanish nobleman, illustrious in the poetical annals of his country, was of the royal house of Aragon, and lived in the tempestuous times of Henry III. and John II. towards the beginning of the 15th century. The political part of his character, and his contests with the order of Calatrava in which he was foiled at the last, we shall pass over in silence, and refer the reader to the Spanish history. We shall only observe, that, like all the sons of the Muses, he was fond of retirement and ease, and that towards the end of his life he withdrew with his wife to a small estate, and there gave himself up to philosophy and poetry. He translated the Æneis of Virgil into Spanish verse, at the request of John, king of Navarre, his kinsman. His most famous performance was his book on the Gaya Scienci, which is a complete system of poetry, rhetoric, and oratory, exceedingly curious, as it describes also all the ceremonies

monies of the Troubadours at their public exhibitions. His tranſlation of Dante into proſe is much eſteemed by his countrymen. He died of the gout in 1434. Such was the contemporary of our poets Lydgate and Chaucer, the latter of whom he greatly reſembled in many circumſtances.

VILLENEUVE (GABRIELLA SUSANNAH BARBUT DE), a celebrated French novel-writer, was the widow of J. B. de Gaalon de Villeneuve, lieutenant-colonel of infantry in the ſervice of France. Late in life ſhe began to write, and produced about 12 volumes of novels under different titles, which have been all read with pleaſure in the original. She died at Paris, Dec. 29, 1755.

VILLIERS (GEORGE), duke of Buckingham, and memorable in Engliſh ſtory for having been the favourite of two kings, was born, Aug. 20, 1592, at Brookeſby in Leiceſterſhire, and was the ſon of Sir George Villiers, by a ſecond wife of the antient family of Beaumont. At an early age he was ſent to a private ſchool in that county, but never diſcovered any genius for letters; ſo that more regard was had in the courſe of his education to the accompliſhments of a gentleman than thoſe of a ſcholar. About eighteen, he travelled into France, where he perfectly learned the French language, with all the exerciſes of the nobleſſe, ſuch as fencing and dancing, in which laſt he particularly excelled. Soon after his return to England, which was at the end of three years, his mother, who was a ſagacious and enterpriſing woman, carried him to court; concluding probably, and not without good reaſon, that a young gentleman of his fine perſon and accompliſhments could not fail of making his fortune under ſuch a monarch as James I. The king, about March, 1614-15, went according to his cuſtom to take his hunting-pleaſures at Newmarket; and the Cambridge ſcholars, who knew the king's humour, invited him to a play, called "Ignoramus." At this play it was ſo contrived, that Villiers ſhould appear with all the advantages his mother could ſet him off with; and the king no ſooner caſt his eyes upon him than he became confounded with admiration; for, ſays lord Clarendon, "though he was a prince of more learning and knowledge than any other of that age, and really delighted more in books and in the converſation of learned men, yet, of all wiſe men living, he was the moſt delighted and taken with handſome perſons and fine cloaths." Thus he conceived ſuch a liking to the perſon of Villiers, that he "reſolved to make him a maſter-piece; and to mould him, as it were, platonically to his own idea."

The king began to be weary of his favourite, the earl of Somerſet; and many of the courtiers were ſufficiently angry,

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and incenſed againſt him, for being what they themſelves deſired to be. Theſe therefore were pleaſed with the proſpect of a new favourite; and, out of their zeal to throw out Somerſet, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go glorioufly on; inſomuch that, in a few days after his firſt appearance at court, he was made cupbearer to the king. He acted very few weeks upon this ſtage when he mounted higher; "favours now coming thick upon him, liker main ſhowers than ſprinkling drops or dews:" and thus, being knighted, without any other qualification, he was at the ſame time made a gentleman of the bed-chamber, and knight of the order of the garter. In a ſhort time, "very ſhort," ſays lord Clarendon, "for ſuch a prodigious aſcent," he was made a baron, a viſcount, an earl, a marquis; he became lord high admiral of England, lord warden of the Cinque-ports, maſter of the horſe; and entirely diſpoſed of the favours of the king, in conferring all the honours and all the offices of the three kingdoms without a rival. In this he was guided more by appetite than judgement; and ſo exalted almoſt all of his own numerous family and dependents, whoſe greateſt merit was their alliance to him; which equally offended the antient nobility and people of all conditions, who ſaw the flowers of the crown every day fading and withered, while the revenues thereof were ſacrificed to the enriching a private family.

In 1620, the marquis of Buckingham married the only daughter of the earl of Rutland, who was the richeſt heireſs in the kingdom. Some have ſaid that he debauched her firſt, and that the earl of Rutland threatened him into the marriage: but this may reaſonably be ranked with many other ſcandals and abuſive imputations which now began to ſpread very faſt againſt him. In 1623, the marquis perſuaded Charles prince of Wales to make a journey into Spain, and to fetch home his miſtreſs the Infanta; by repreſenting to him, how gallant and brave a thing it would be, and how ſoon it would put an end to thoſe formalities, which, though all ſubſtantial matters were already determined, might yet retard her voyage into England many months. The king was vehemently againſt this affair, and the event ſhewed that he had ſufficient reaſon; but the ſolicitation of the prince and the impetuoſity of the marquis prevailed. The marquis attended the prince, and was made a duke in his abſence: yet it is certain, ſays lord Clarendon, that the king was never well pleaſed with the duke after this journey into Spain, which was infinitely againſt his will, and contrived wholly by the duke out of envy, that the earl of Briſtol ſhould have the

ſole management of ſo great an affair. Many were of opinion, that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at leaſt of his large and unlimited power; but there appeared no evidence that the king's affection towards him was really leſſened.

Charles ſucceeded to the throne in 1625; and the duke continued in the ſame degree of favour at the leaſt with the ſon which he had enjoyed ſo many years under the father. This was matter of great diſappointment to many, who, knowing the great jealouſy and indignation which the prince had heretofore conceived againſt the duke, for having been once very near ſtriking him, expected that he would now remember that inſolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himſelf, diſcovered the moſt entire confidence in, and even friendſhip to, him, that ever king had ſhewed to any ſubject; all preferments in church and ſtate were given by him; all his kindred and friends promoted to the degree, in honour, or riches, or offices, that he thought fit; and all his enemies and enviers diſcountenanced, and he appointed. But, whatever intereſt and affection he might have in the prince, he had now none with the parliament and people. The parliament, which had ſo raſhly advanced the war with Spain upon the breaking of the match with the Infanta, and ſo paſſionately adhered to his perſon, was now no more; and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animoſity againſt him. All the actions of his life were ripped up, and ſurveyed; and all malicious gloſſes were made upon all he had ſaid and all he had done. Votes and remonſtrances paſſed againſt him as an enemy of the public; and his ill management was made the ground of the refuſal to give the king a ſupply. This kind of treatment was ſo ill-ſuited to the duke's great ſpirit, that, inſtead of breaking it, it wrought contrary effects; and he ſhewed the utmoſt indignation upon finding, that they, who flattered him moſt before, mentioned him now with the greateſt bitterneſs and acrimony; and that the ſame men, who called him "our Saviour' for bringing the prince ſafe out of Spain, called him now "corrupter of the king, and betrayer of the liberties of the people," without imputing to him the leaſt crime, committed ſince the time of that exalted adulation. This indignation ſo tranſported the duke, that he ventured to manifeſt a greater contempt of them than he ſhould have done; for, he cauſed this and the next parliament to be quickly diſſolved, and, upon every diſſolution, had ſuch as had given

any offence, impriſoned or diſgraced. He cauſed new projects to be every day ſet on foot for raiſing money; and, in ſhort, he ſaid and did every thing with paſſion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared againſt France: for which no reaſonable cauſe could ever be aſſigned. It has been ſaid, that the king was hurried into this war, purely from a private motive of reſentment in the duke of Buckingham, who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Auſtria, the conſort of Lewis XIII; and that his high ſpirit was ſo fired with the repulſe he met with on this extraordinary occaſion, as to be appeaſed with nothing leſs than a war between the two nations. Whatever was the cauſe, the fleet, which had been deſigned to have ſurpriſed Cadiz, was no ſooner returned without ſucceſs and with much damage, than it was repaired, and the army reinforced for the invaſion of France. Here the duke was general himſelf, and made that unfortunate deſcent upon the Iſle of Rhee, in which the flower of the army was loſt. Having returned to England, and repaired the fleet and the army, he was about to tranſport himſelf to the relief of Rochelle, which was then ſtraitly beſieged by the cardinal Richelieu; and to relieve which the duke was the more obliged, becauſe at the Iſle of Rhee he had received great ſupplies of victuals and ſome men from that town, the want of both which he laboured under at this time. He was at Portſmouth for this purpoſe, when he was aſſaſſinated by Felton, on the 23d of Auguſt, 1628, in the 4th year of the king, and the 36th of his age. The particulars of this aſſaſſination are very well known, being related at large by lord Clarendon, to whom we refer the reader. We will here ſubjoin another account, as being alſo circumſtantial and curious, given by Sir Simonds D'Ewes in a manuſcript life of himſelf. "Auguſt the 23d, being Saturday, the duke having eaten his breakfaſt between eight and nine o'clock in the morning, in one Mr. Maſon's houſe in Portſmouth, he was then haſting away to the king, who lay at Reſwicke about five miles diſtant, to have ſome ſpeedy conference with him. Being come to the farther part of the entry, leading out of the parlour into the hall of the houſe, he had there ſome conference with Sir Thomas Frier, a colonel; and, ſtooping down in taking his leave of him, John Felton, gentleman, having watched his opportunity, thruſt a long knife with a white helft, he had ſecretly about him, with great ſtrength and violence, into his breaſt under his left pap, cutting the diaphragma and lungs, and piercing the very heart itſelf. The duke having received the ſtroke,

and inſtantly clapping his right hand on his ſword hilt, cried out 'God's wounds! the villain hath killed me.' Some report his laſt words otherwiſe, little differing for ſubſtance from theſe; and it might have been wiſhed, that his end had not been ſo ſudden, nor his laſt words mixed with ſo impious an expreſſion. He was attended by many noblemen and leaders, yet none could ſee to prevent the ſtroke. His ducheſs, and the counteſs of Angleſey (the wife of Chriſtopher Villiers, earl of Angleſey, his younger brother), being in an upper room, and hearing a noiſe in the hall, into which they had carried the duke, ran preſently into a gallery, that looked down into it; and there beholding the duke's blood guſh out abundantly from his breaſt, noſe, and mouth, (with which his ſpeech, after thoſe his firſt words, had been immediately ſtopped), they brake into pitiful outcries, and raiſed great lamentation. He pulled out the knife himſelf; and being carried by his ſervants unto the table, that ſtood in the ſame hall, having ſtruggled with death near upon a quarter of an hour, at length he gave up the ghoſt about ten o'clock, and lay a long time after he was dead upon the table."

As to the character of this great man, he was "of a noble and generous diſpoſition, and of ſuch other endowments as made him very capable of being a great favourite with a great king. He underſtood the arts of a court, and all the learning that is profeſſed there, exactly well. By long practice in buſineſs, under a maſter that diſcourſed excellently, and ſurely knew all things wonderfully, and took much delight in indoctrinating his young unexperienced favourite, who (he knew) would always be looked upon as the workmanſhip of his own hands, he had obtained a quick conception and apprehenſion of buſineſs, and had the habit of ſpeaking very gracefully and pertinently. He was of a moſt flowing courteſy and affability to all men who made any addreſs to him, and ſo deſirous to oblige them that he did not enough conſider the value of the obligation, or the merit of the perſon he choſe to oblige; from which much of his misfortune reſulted. He was of a courage not to be daunted, which was manifeſted in all his actions, and in his conteſts with particular perſons of the greateſt reputation; and eſpecially in his whole demeanour at the Iſle of Rhee, both at the landing, and upon the retreat; in both which no man was more fearleſs, or more ready to expoſe himſelf to the higheſt dangers. His kindneſs and affection to his friends was ſo vehement, that they were as ſo many marriages for better or worſe, and ſo many leagues offenſive and defenſive; as if he thought himſelf obliged to love all his friends, and to make

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war upon all they were angy with, let the cauſe be what it would. And it cannot be denied, that he was an enemy in the ſame exceſs; and proſecuted thoſe he looked upon as enemies with the utmoſt rigour and animoſity, and was not eaſily induced to a reconciliation.—His ſingle misfortune was, which was indeed productive of many greater, that he had never made a noble and a worthy friendſhip with a man ſo near his equal, that he would frankly adviſe him for his honour and true intereſt againſt the current or rather the torrent of his paſſions:—and it may reaſonably be believed, that, if he had been bleſſed with one faithful friend, who had been qualified with wiſdom and integrity, he would have committed as few faults, and done as tranſcendent worthy actions, as any man who ſhined in ſuch a ſphere in that age in Europe. For he was of an excellent diſpoſition, and of a mind very capable of advice and counſel; he was in his nature juſt and candid, liberal, generous, and bountiful; nor was it ever known, that the temptation of money ſwayed him to do an unjuſt or unkind thing.—If he had an immoderate ambition, with which he was charged, it doth not appear that it was in his nature, or that he brought it with him to the court, but rather found it there.—He needed no ambition, who was ſo ſeated in the hearts of two ſuch maſters." This is the character which the earl of Clarendon has thought fit to give the duke; and if other hiſtorians have not drawn him in colours quite ſo favourable, yet they have not varied from him in the main lines.

The ſtory of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windſor caſtle, and predicting the duke's death, is ſo very well known, that it does not ſeem neceſſary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it at large in the firſt book of Clarendon's "Hiſtory of the Rebellion."

VILLIERS (GEORGE), duke of Buckingham, and a very diſtinguiſhed perſonage in the reign of Charles II, was the ſon of George Villiers, duke of Buckingham, and little more than an infant when his father was murdered. This ingenious and witty nobleman was born at Wallingford-houſe, in the pariſh of St. Martin in the Fields, January 30, 1627, which being but the year before the fatal cataſtrophe of his father's death, the young duke was left a perfect infant, a circumſtance which is frequently prejudicial to the morals of men born to high rank and affluence. The early parts of his education he received from various domeſtic tutors; after which he was ſent to the univerſity of Cambridge, where having compleated a courſe of ſtudies, he, with his

brother lord Francis, went abroad, under the care of one Mr. Aylesbury. Upon his return, which was not till after the breaking-out of the civil wars, the king being at Oxford, his grace repaired thither, was presented to his majesty, and entered into Christ-church college. Upon the decline of the king's cause, he attended prince Charles into Scotland, and was with him at the battle of Worcester in 1651; after which, making his escape beyond sea, he again joined him, and was soon after, as a reward for this attachment, made knight of the Garter. Desirous, however, of retrieving his affairs, he came privately to England, and in 1657 married Mary, the daughter and sole heiress of Thomas lord Fairfax, through whose interest he recovered the greatest part of the estate he had lost, and the assurance of succeeding to an accumulation of wealth in the right of his wife. We do not find, however, that this step lost him the royal favour; for, after the restoration, at which time he is said to have possessed an estate of 20,000l. per annum, he was made one of the lords of the bed-chamber, called to the privy council, and appointed lord lieutenant of Yorkshire, and master of the horse. All these high offices, however, he lost again in the year 1666; for, having been refused the post of president of the North, he became disaffected to the king, and it was discovered that he had carried on a secret correspondence by letters and other transactions with one Dr. Heydon (a man of no kind of consequence, but well fitted to be made the implement of any kind of business), tending to raise mutinies among his majesty's forces, particularly in the navy, to stir up sedition among the people, and even to engage persons in a conspiracy for the seizing the Tower of London. Nay, to such base lengths had he proceeded, as even to have given money to villains to put on jackets, and, personating seamen, to go about the country begging, and exclaiming for want of pay, while the people oppressed with taxes were cheated of their money by the great officers of the crown. Matters were ripe for execution, and an insurrection, at the head of which the duke was openly to have appeared, on the very eve of breaking-out, when it was discovered by means of some agents whom Heydon had employed to carry letters to the duke. The detection of this affair so exasperated the king, who knew Buckingham to be capable of the blackest designs, that he immediately ordered him to be seized; but the duke finding means, having defended his house for some time by force, to make his escape, his majesty struck him out of all his commissions, and issued out a proclamation, requiring his surrender by a certain day. This storm, however, did not long hang over his head; for, on his making an humble submission,

king Charles, who was far from being of an implacable temper, took him again into favour, and the very next year reſtored him both to the privy-council, and bed-chamber. But the duke's diſpoſition for intrigue and machination could not long lie idle; for, having conceived a reſentment againſt the duke of Ormond, for having acted with ſome ſeverity againſt him in regard to the laſt-mentioned affair, he, in 1670, was ſuppoſed to be concerned in an attempt made on that nobleman's life, by the ſame Blood who afterwards endeavoured to ſteal the crown. Their deſign was to have conveyed the duke to Tyburn, and there have hanged him; and ſo far did they proceed towards the putting it in execution, that Blood and his ſon had actually forced the duke out of his coach in St. James's ſtreet, and carried him away beyond Devonſhire-houſe, Piccadilly, before he was reſcued from them. That there muſt have been the ſtrongeſt reaſons for ſuſpecting the duke of Buckingham of having been a party in this villainous project, is apparent from a ſtory Mr. Carte relates from the beſt authority, in his "Life of the duke of Ormond," of the public reſentment and open menaces thrown out to the duke on the occaſion, by the earl of Oſſory, the duke of Ormond's ſon, even in the preſence of the king himſelf. But as Charles II. like moſt other men, was more ſenſible of injuries done to himſelf than others, it does not appear that this tranſaction hurt the duke's intereſt at court; for in 1671 he was inſtalled chancellor of the univerſity of Cambridge, and ſent ambaſſador to France, where he was very nobly entertained by Lewis XIV. and preſented by that monarch at his departure with a ſword and belt ſet with jewels, to the value of forty thouſand piſtoles; and the next year he was employed in a ſecond embaſſy to that king at Utrecht. However, in June 1674, he reſigned the chancellorſhip of Cambridge, and about the ſame time became a zealous partizan and favourer of the Nonconformiſts. February 16, 1676, his grace, with the earls of Saliſbury and Shafteſbury and lord Wharton, were committed to the Tower, by order of the houſe of lords, for a contempt, in refuſing to retract the purport of a ſpeech which the duke had made concerning a diſſolution of the parliament. But, upon a petition to the kiag, he was diſcharged thence in May following. In 1680, having ſold Wallingford-houſe in the Strand, he purchaſed a houſe at Dowgate, and reſided there, joining with the earl of Shafteſbury in all the violences of oppoſition. About the time of king Charles's death, he fell into an ill ſtate of health, and went into the country to his own manor of Helmiſley, in Yorkſhire, where he generally paſſed his time in hunting and entertaining his

friends. This he continued until a fortnight before his [A] death, an event which happened at a tenant's houſe, at Kirkby Moorſide, April 16, 1688, after three days illneſs, of an ague and fever, ariſing from a cold which he caught by ſitting on the ground after fox-hunting. The day before his death, he ſent to his old ſervant Mr. Brian Fairfax, to provide him a bed at his own houſe, at Billiophill, in Yorkſhire; but the next morning the ſame man returned with the news that his life was deſpaired of. Mr. Fairfax came; the duke knew him, looked earneſtly at him, but could not ſpeak. Mr. Fairfax aſked a gentleman there preſent, a juſtice of peace, and a worthy diſcreet man in the neighbourhood, what he had ſaid or done before he became ſpeechleſs; who told him, that ſome queſtions had been aſked him about his eſtate, to which he gave no anſwer. This occaſioned another queſtion to be propoſed, if he would have a Popiſh prieſt; but he replied with great vehemence, No, no! repeating the words, he would have nothing to do with them. The ſame gentleman then aſked him again, if he would have the miniſter ſent for; and he calmly ſaid, "Yes, pray ſend for him." The miniſter accordingly came, and did the office enjoined by the church, the duke devoutly attending it, and receiving the ſacrament. In about an hour after, he became ſpeechleſs, and died on the ſame night. His body was buried in Weſtminſter Abbey. As to his perſonal character, it is impoſſible to ſay any thing in its vindication; for though his ſevereſt enemies acknowledge him to have poſſeſſed great vivacity and a quickneſs of parts peculiarly adapted to the purpoſes of ridicule, yet his warmeſt advocates have never attributed to him a ſingle virtue. His generoſity was profuſeneſs, his wit malevolence, the gratification of his paſſions his ſole aim through life, his very talents caprice, and even his gallantry the meer love of pleaſure. But it is impoſſible to draw his character with equal beauty, or with more juſtice, than in that given of him by Dryden, in his "Abſalom and Achitophel," under the name of Zimri, which is too well known to authorize our inſerting it here, and to which therefore we ſhall refer our readers. How greatly it is to be lamented that ſuch abilities ſhould have been ſo ſhamefully miſapplied! For, to ſum up his character at once, if he appears inferior to his father as a ſtateſman, he was certainly ſuperior to him as a wit, and wanted only application and ſteadineſs to have made as conſpicuous a figure in the ſenate and the cabinet as he did in the drawing-room. But his love of pleaſure was ſo immoderate, and his eagerneſs in the purſuit of it ſo ungovernable, that they were perpetual bars againſt the execution of even any plan

[A] See an affecting letter on this event in Maty's Review, Dec. 1783.

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he might have formed ſolid or praiſe-worthy. In conſequence of which, with the poſſeſſion of a fortune that might have enabled him to render himſelf an object of almoſt adoration, we do not find him on record for any one deſervedly generous action. As he had lived a profligate, he died a beggar; and as he had raiſed no friend in his life, he found none to lament him at his death. As a writer, however, he ſtands in a quite different point of view. There we ſee the wit, and forget the libertine. His poems, which indeed are not very numerous, are capital in their kind; but what will immortalize his memory while our language ſhall be underſtood, or true wit reliſhed, is his celebrated comedy of "The Rehearſal, 1672," a comedy, which is a maſter-piece in its way, and truly an original.

Beſides "The Rehearſal," the duke was the author of ſome other dramatic pieces; as, "The Chances," a comedy altered from Fletcher; "The Reſtauration, or Right will take place," a tragi-comedy; "The Battle of Sedgmoor," a farce; "The Militant Couple, or the Huſband may thank himſelf," a fragment. He was the author of ſome proſe-pieces, among which were "An Eſſay upon Reaſon and Religion," in a letter to Nevile Pain, Eſq; "On Human Reaſon," addreſſed to Martin Clifford, Eſq; "An account of a Conference between the Duke and father Fitzgerald, whom king James ſent to convert his Grace in his ſickneſs;" and, "A ſhort Diſcourſe upon the Reaſonableneſs of men's having a religion or worſhip of God." This laſt was printed in 1685, and paſſed through three editions. The duke wrote alſo ſeveral ſmall poems, complimentary and ſatirical. One is intituled, "The loſt miſtreſs, a complaint againſt the Counteſs of ——" Shrewſbury, as is ſuppoſed; whoſe lord he killed in a duel on her account, and who is ſaid to have held the duke's horſe, diſguiſed like a page, during the combat. The loves of this tender pair are touched by Pope, among the following lines:

"Behold, what bleſſings wealth to life can lend!
"And ſee, what comfort it affords our end.
"In the worſt inn's worſt room, with mat half-hung,
"The floors of plaſter, and the walls of dung,
"On once a flock-bed, but repair'd with ſtraw,
"With tape-tied curtains, never meant to draw,
"The George and Garter dangling from that bed,
"Where tawdry yellow ſtrove with dirty red,
"Great Villiers lies—alas! how chang'd from him,
"That life of pleaſure, and that ſoul of whim!
"Gallant and gay, in Cliveden's proud alcove,
"The bower of wanton Shrewſbury and Love;

"On juſt as gay at council, in a ring
"Of mimick'd ſtateſmen, and their merry king.
"No wit to flatter, left of all his ſtore!
"No fool to laugh at, which he valued more!
"There, victor of his health, of fortune, friends,
"And fame, this lord of uſeleſs thouſands ends."

VINCENT (NATHANAEL, A.M). He was educated in Magdalen-College, Oxford; and, while very young, was ordained miniſter at Langley-Marſh, in Buckinghamſhire, where he continued till he was ejected for non-conformity in 1662. In 1666 he came to London, and preached to a crowded congregation in Southwark; but was often diſturbed by the ſoldiers, who were ſent to diſperſe his auditory. He was frequently impriſoned, and ſuffered many hardſhips; but ſurvived the Revolution, and died 1697. He was the author of ſeveral practical treatiſes, and ſome occaſional ſermons.

VINCI (LEONARDO DA), an illuſtrious Italian painter, and univerſal genius, was deſcended from a noble family in Tuſcany, and born in a caſtle called Vinci, near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but ſoon ſurpaſſed him and all his predeceſſors ſo much, that he is owned to have been the maſter of the third, or golden age of modern painting. His ſurpaſſing Verrochio firſt appeared in a piece, which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, aſſiſted him in that piece, and painted an angel, holding up ſome of the veſtments; which proved ſo much the fineſt figure in it, that it viſibly diſcredited all the reſt: and this hurt Verrochio to that degree, that he reſolved never to uſe his pencil any more.

Leonardo, quitting Verrochio, ſet up for himſelf; and did many paintings, which are ſtill to be ſeen at Florence. He became in all reſpects a moſt accompliſhed perſon. Never was painter more knowing in the theory of his art than he. He was well ſkilled in anatomy, a maſter in optics and geometry, and applied himſelf thoroughly to the ſtudy of nature and her operations; for he maintained the knowledge of nature to be the ground-work of painting, and ſuppoſed very reaſonably, that no man could imitate what he was not acquainted with. But his ſtudies were far from terminating here: as his genius was univerſal, for ſurely no man's was ever more ſo, he applied himſelf to arts, to literature, to accompliſhments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well verſed in the mechanics: he had a fine voice, and underſtood muſic, and both played and ſung as well as

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any man of his time. He was a well-formed perſon, and a maſter of all genteel exerciſes. He underſtood the management of a horſe, and took delight in appearing well mounted: and he was very dextrous in the uſe of arms. His behaviour was polite, and his converſation ſo infinitely taking, that no man ever partook of it without pleaſure, or left it without regret.

His reputation ſoon ſpread itſelf all over Italy, where he became known for the firſt man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture he had juſt eſtabliſhed, where Leonardo ſoon baniſhed all the old Gothic faſhions, and reduced every thing to the happy ſimplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a deſign of ſupplying the city of Milan with water by a new canal: the execution of which project was deputed to Leonardo. In order to accompliſh this vaſt deſign, he ſpent much time in the ſtudy of philoſophy and mathematics; applying with double ardour to thoſe parts which might give him light into the work he had undertaken. To theſe he joined antiquity and hiſtory; and obſerved, as he went along, how the Ptolemies had conducted the waters of the Nile through the ſeveral parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers lying between that city and the ſea. At length, he brought this great work to paſs; and happily atchieved what ſome thought next to impoſſible, by rendering hills and valleys navigable with ſecurity. The canal goes by the name of Morteſana, being above 200 miles in length; and paſſes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After Leonardo had been labouring ſome years for the ſervice of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings; and he painted, among other things, his celebrated piece of our Saviour's Laſt Supper. Francis I. was ſo charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is ſtill to be ſeen at St. Germains; while the original, being painted in oil, and upon a wall not ſufficiently ſecured from moiſture, has been defaced long ago. The wars of Italy began now to interrupt him; and his friend and patron duke Lewis being defeated and carried priſoner to France, the academy was deſtroyed, the profeſſors turned adrift, and the arts effectually baniſhed out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo, being at Milan, was deſired,

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by the principals of the place, to contrive ſome new device for the entertainment of Lewis XII. of France, who was juſt then ready to make his entrance into that city. Leonardo conſented; and accordingly made a very curious automaton: it was the figure of a lion, whoſe inſide was ſo well furniſhed with machinery, that it marched out to meet the king; made a ſtand when it came before him; reared up its hinder legs; and, opening his breaſt, preſented a ſcutcheon, with flowers-de-luces quartered upon it.

The diſorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence, where he flouriſhed under the patronage of the Medici. In 1503, the Florentines reſolving to have their council-chamber painted, Leonardo, by a public decree, was elected to the office; and got Michael Angelo to aſſiſt him in painting one ſide of it, while he himſelf painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealouſy, as is uſual, aroſe between them; and each had their partizans, ſo that at laſt they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the firſt view of whoſe works aſtoniſhed him, and wrought in him a reformation, to which all the glory he afterwards acquired has been aſcribed by ſome. Leonardo kept cloſe to Florence till 1513, and then went to Rome, which it is ſaid he had never ſeen. Leo X. then pope, who had a love for painting and the fine arts, received him graciouſly, and reſolved to employ him: upon which, Leonardo ſet himſelf to the diſtilling of oils, and the preparing of varniſh, to cover his paintings with. Leo, informed of this, ſaid ſmartly enough, that "nothing could be expected from a man, who thought of finiſhing his works before he had begun them:" and this unlucky bon-mot of Leo, together with other little mortifications related by Vaſari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him ſo weary of Rome, that, having an invitation from Francis I, he removed into France. He was above ſeventy years of age when he undertook this journey; and it is probable that the fatigues of it, together with the change of climate, contributed to the diſtemper of which he died. He languiſhed ſeveral months at Fontainebleau; during which time the king went frequently to ſee him: and one day, as he was raiſing himſelf up in bed to thank the king for the honour done him, he was at that inſtant ſeized with a fainting fit; and, Francis ſtooping to ſupport him, he expired in the arms of that monarch. He died in 1520.

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Nature perhaps never was more laviſh, than in the compoſition of this great man: we have ſpoken above of his many and various accompliſhments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character. He was wonderfully diffident of himſelf; and ſo curious, that he left ſeveral pieces unfiniſhed; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be ſeen in England and other countries; but the greateſt part of them are in Florence and France. He compoſed a great number of diſcourſes upon ſeveral curious ſubjects, among which were, "A Treatiſe of the Nature, Equilibrium, and Motion, of Water;" "A Treatiſe of Anatomy;" "The Anatomy of a Horſe;" "A Treatiſe of Perſpective;" "A Treatiſe of Light and Shadows;" and, "A Treatiſe of Painting." None of theſe have found their way into day-light, but the "Treatiſe of the Art of Painting;" a noble edition of which was publiſhed by R. du Freſne at Paris in 1651, with figures by Nicholas Pouſſin. It was alſo publiſhed in Engliſh in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

VINER (Sir Robert), goldſmith and banker of London, was a very loyal and uſeful ſubject to Charles II. As his credit was very extenſive, he ſometimes borrowed large ſums of money to lend the government. The intereſt on theſe occaſions muſt have been very conſiderable, as he paid himſelf no leſs than ſix per cent. When he entered on his mayoralty, the king condeſcended to dine with him; and he had the honour of drinking ſeveral bottles with his majeſty, an indulgence frequent in this reign. See the "Spectator," No. 462. He erected an equeſtrian ſtatue to the king at Stocks-Market: it was originally done for John Sobieſky, who raiſed the ſiege of Vienna, when it was inveſted by the Turks.

VINES (Richard), a learned and excellent divine, a popular and laborious preacher, and a moſt induſtrious and uſeful man in his college, was born at Blaſton in Leiceſterſhire, and educated in Magdalen-college, Cambridge, where he commenced M. A. and was remarkable for his ſober and grave behaviour, not being chargeable even with the venal levities of youth. From the univerſity he was elected (moſt probably at the recommendation of his contemporary Thomas Cleiveland) ſchool-maſter at Hinckley; where he entered into holy orders, and (as appears by an extract from the regiſter of that pariſh) married, and had at leaſt one child.

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After remaining ſome time in the faithful diſcharge of his office at Hinckley-ſchool, he obtained the rectory of Weddington in Warwickſhire; and, at the beginning of the civil war, was driven from his pariſh, and forced to take ſhelter in Coventry. When the aſſembly of divines which eſtabliſhed the Preſbyterian government in 1644 was called, Mr. Vines, who was a good ſpeaker, was unanimouſly choſen of their number; and, as Fuller ſays, was the champion of the party. While he was at London, he became the miniſter of St. Clement Danes, and vicar of St. Lawrence Jewry; afterwards he removed to Watton in Hertfordſhire; and was appointed maſter of Pembroke-Hall in Cambridge in 1645, by the earl of Mancheſter, on the ejection of Dr. Benjamin Lavey; but reſigned that and his living of St. Lawrence Jewry in 1650, on account of the engagement. He joined in a letter from the principal miniſters of the city of London (preſented Jan. 1, 1645, to the aſſembly of Divines ſitting at Weſtminſter by authority of parliament), complaining againſt the Independents. He was a ſon of thunder, and therefore compared to Luther; yet moderate and charitable to them that differed from him in judgement. The parliament employed him in all their treaties with the king; and his majeſty, though of a different judgement, valued him for his ingenuity, ſeldom ſpeaking to him without touching his hat, which Mr. Vines returned with moſt reſpectful language and geſtures. This particular was the more remarkable, as no other of the parliament commiſſioners ever met with the ſame token of attention. He came alſo with the other London miniſters to offer their ſervices to pray with the king, the morning before his execution. He was an admirable ſcholar; holy and pious in his converſation, and indefatigable in his labours, which waſted his ſtrength, and brought him into a conſumption, when he had lived but about 56 years. He was a very painful and laborious miniſter, and ſpent his time principally amongſt his pariſhioners, in piouſly endeavouring "to make them all of one piece, though they were of different colours, and unite them in judgment who diſſented in affection." In 1654 he was joined in a commiſſion to eject ſcandalous and ignorant miniſters and ſchoolmaſters in London. He died in 1655, and was buried in the pariſh-church of St. Lawrence Jewry; which having been conſumed in the general conflagration of 1666, no memorial of him is there to be traced. His funeral-ſermon was preached Feb. 7, by Dr. Jacomb, who gave him his juſt commendation. He was a perfect maſter of the Greek tongue, a good philologiſt, and an admirable diſputant. He was a thorough Calviniſt, and a bold honeſt man, without pride or flattery. Mr. Newcomen calls him "Diſputator acu-

acutiſſimus, Concionator feliciſſimus, Theologus eximius." Many funeral poems and elegies were made upon his death.

Mr. Vines was frequently called forth to preach on public ſolemnities; particularly before the houſe of commons, at a public faſt, Nov. 30, 1642; on a thankſgiving, before both houſes, July 18, 1644; at another faſt, before the commons, March 19, 1646; and before the houſe of Peers, at the funeral of the earl of Eſſex, Oct. 22, 1646. Thirty-two of his "Sermons" were publiſhed in 1662.

VINNIUS (ARNOLD), a celebrated profeſſor of law at Leyden, and author of "A Commentary on the Inſtitutes of Juſtinian," which is in conſiderable repute. Vinnius alſo publiſhed "A Commentary on the antient Lawyers," in 8vo, at Leyden, which is uſually conſidered as ſupplemental to what is termed "the Collection of Variorum Authors." He died at Leyden in 1657.

VIRGIL, in Latin, PUBLIUS VIRGILIUS MARO, the moſt excellent of all the antient Roman poets, was born Oct. 15, U. C. 684, in the conſulſhip of Pompey and Craſſus, at a village called Andes, not far from Mantua. His father was undoubtedly a man of low birth and mean circumſtances; but by his induſtry ſo much recommended himſelf to his maſter, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, diſcovering early marks of a very fine genius, was ſent at twelve years old to ſtudy at Cremona, where he continued till his ſeventeenth year. He was then removed to Milan, and from thence to Naples, being the reſidence of ſeveral teachers in philoſophy and polite learning; and applied himſelf heartily to the ſtudy of the beſt Greek and Roman writers. But phyſic and mathematics were his favourite ſciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably that regularity of thought, propriety of expreſſion, and exactneſs in conducting all ſubjects, for which he is ſo remarkable. He learned the Epicurean philoſophy under the celebrated Syro, of whom Cicero ſpeaks twice with the greateſt encomiums both of his learning and virtue: his acquaintance with Varus, his firſt patron, commenced by his being fellow-ſtudent with him under this philoſopher. After Virgil had compleated his ſtudies at Naples, Donatus affirms, that he made a journey to Rome; and relates ſome marvellous circumſtances concerning his being made known to Auguſtus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occaſion of Virgil's going to Rome, how his con-

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nexions with the wits and men of quality began, nor how he was introduced to the court of Auguſtus.

We cannot imagine, that ſuch an exalted genius could lie long inactive and unexerted. Accordingly, it is related that, in the warmth of early youth, he formed a noble deſign of writing an heroic poem "On the wars of Rome;" but, after ſome attempts, was diſcouraged from proceeding, by the roughneſs and aſperity of the old Roman names, which not only diſguſted his delicate ear, but, as Horace expreſſes it, "quæ verſu dicere non eſt." He turned himſelf, therefore, to paſtoral; and, being captivated with the beauty and ſweetneſs of Theocritus, was ambitious to introduce this new ſpecies of poetry among the Romans. His firſt performance in this way is ſuppoſed to have been written U. C. 739, the year before the death of Julius Cæſar, when the poet was in his 25th year; it is intituled "Alexis." Poſſibly "Palæmon" was his ſecond: it is a cloſe imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places "Silenus" next: which is ſaid to have been publicly recited on the ſtage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extaſy of admiration, that the author of it was "magnæ ſpes altera Romæ; eſteeming himſelf, ſay the commentators, to be the firſt. But the words may be underſtood in a very different ſenſe, and more honourable to Cicero. The ſubject of this eclogue, we ſhould remember, was an account of the Epicurean philoſophy, both natural and moral, which had been but lately beautifully illuſtrated by Lucretius, an author, of whom Cicero was ſo eminently fond, as to reviſe and publiſh his work. Upon hearing therefore the beautiful verſes of Virgil upon the ſame ſubject, Cicero exclaimed to this purpoſe: "Behold another great genius riſing up among us, who will prove a ſecond Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth eclogue is compoſed in alluſion to the death and deification of Cæſar. The battle of Philippi, in 712, having put an end to the Roman liberty, the veteran ſoldiers began to murmur for their pay; and Auguſtus, to reward them, diſtributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied to Varus and Pollio, who warmly recommended him to Auguſtus, and procured for him his patrimony again. Full of gratitude to Auguſtus, he compoſed the "Tityrus," in which he introduces two ſhepherds; one of them, complaining of the diſtraction of the times, and of the havoc the ſoldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his eſtate, and promiſing to honour the perſon who reſtored it to him as a God. But our poet's joy was not of long continuance:

nuance: for we are told, that, when he returned to take poſſeſſion of his farm, he was violently aſſaulted by the intruder, and would certainly have been killed by him, if he had not eſcaped by ſwimming haſtily over the Mincio. Upon this unexpected diſappointment, melancholy and dejected, he returned to Rome, to renew his petition; and, during his journey, ſeems to have compoſed his ninth eclogue. The celebrated eclogue, intituled "Pollio," was compoſed in 714, upon the following occaſion. The conſul Pollio on the part of Antony, and Mæcenas on the part of Cæſar, had made up the differences between them; by agreeing, that Octavia, half ſiſter to Cæſar, ſhould be given in marriage to Antony. This agreement cauſed an univerſal joy; and Virgil, in this eclogue, teſtified his. Octavia was with child by her late huſband Marcellus at the time of this marriage; and, whereas the Sibylline oracles had foretold, that a child was to be born about this time, who ſhould rule the world, and eſtabliſh perpetual peace, the poet ingeniouſly ſuppoſes the child in Octavia's womb to be the glorious infant, under whoſe reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celeberated poem, the author with great delicacy at the ſame time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time conſul, and therefore we are ſure of the date of this eclogue, as it is known he enjoyed that high office in 714. In 715, Pollio was ſent againſt the Parthini, a people of Illyricum; and during this expedition Virgil addreſſed to him a beautiful eclogue, called "Pharmaceutria." His tenth and laſt eclogue is addreſſed to Gallus. Theſe were our poet's firſt productions; and we have been the more circumſtantial in our account of ſome of them, as many particulars of his life are intimately connected with them.

Being in his 34th year, he retired to Naples, and laid the plan of his inimitable "Georgics," which he undertook at the entreaties of Mæcenas, to whom he dedicated them; not to rival and excel Heſiod, as he had lately done Theocritus, but on a noble and political motive, and to promote the welfare of his country. Great was the deſolation occaſioned by the civil wars: Italy was almoſt depopulated: the lands were uncultivated and unſtocked: a famine and inſurrection enſued: and Auguſtus himſelf hardly eſcaped being ſtoned by the people, who attributed this calamity to ambition. His wiſe and able miniſter therefore reſolved, if poſſible, to revive the decayed ſpirit of huſbandry, to introduce a taſte for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the inſinuating charms

of poetry. Virgil fully anſwered the expectations of his polite patron; for the "Georgics" contain all thoſe maſterly beauties that might be expected from an exalted genius, whoſe judgement and imagination were in full maturity and vigour, and who had leiſure to give the laſt poliſh and perfection to his incomparable workmanſhip. They are divided into four books; and the ſubjects of them are particularly ſpecified in the four firſt lines of the firſt book. Corn and ploughing are the ſubject of the firſt book, vines of the ſecond, cattle of the third, and bees of the fourth.

He is ſuppoſed to have been in his 45th year when he began to write the "Æneid;" the deſign of which is thus explained by an able maſter in claſſical literature. Auguſtus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he choſe to be called their father, he was, in every thing but the name, their king. But the monarchical form of government muſt naturally diſpleaſe the Romans: and therefore Virgil, like a good courtier, ſeems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of ſome old prophecies that muſt have been very flattering to the Roman people, as promiſing them the empire of the whole world. He weaves theſe in with the moſt probable account of their origin, that of being deſcended from the Trojans. He ſhews, that Æneas was called into their country by the expreſs order of the gods; that there was an uninterrupted ſucceſſion of kings from him to Romulus; that Julius Cæſar was of this royal race, and that Auguſtus was his ſole heir. The reſult of which was, that the promiſes made to the Roman people in and through this race, terminating in Auguſtus, the Romans, if they would obey the gods, and be maſters of the world, were to yield obedience to the new eſtabliſhment under that prince. The poem therefore may very well be conſidered as a political work: Pope uſed to ſay, "it was evidently as much a party-piece, as Abſalom and Achitophel:" and, if ſo, Virgil was not highly encouraged by Auguſtus and Mæcenas for nothing. The truth is, he wrote in defence of the new uſurpation of the ſtate; and all that can be offered in his vindication, which however ſeems enough, is, that the Roman government could no longer be kept from falling into a ſingle hand, and that the uſurper he wrote for was as good a one as they could have. But, whatever may be ſaid of his motives for writing it, the poem has in all ages been highly applauded. Auguſtus was eager to peruſe it before it was finiſhed; and entreated him by letters to communicate it. Macrobius has preſerved to us part of one of Virgil's anſwers to the Emperor, in which the poet excuſes himſelf;

who

who however at length complied, and read himſelf the ſixth book to the emperor, when Octavia, who had juſt loſt her ſon Marcellus, the darling of Rome, and adopted ſon of Auguſtus, made one of the audience. Virgil had artfully inſerted that beautiful lamentation for the death of young Marcellus, beginning with—"O nate, ingentem luctum ne quære tuorum"—but ſuppreſſed his name till he came to the line—"Tu Marcellus eris:" upon hearing which Octavia could bear no more, but fainted away, overcome with ſurpriſe and ſorrow. When ſhe recovered, ſhe made the poet a preſent of ten ſeſterces for every line, which amounted in the whole to above 2000l.

The "Æneid" being brought to a concluſion, but not to the perfection our author intended to give it, he reſolved to travel into Greece, to correct and poliſh it at leiſure. It was probably on this occaſion, that Horace addreſſed that affectionate ode to him—"Sic te Diva potens Cypri," &c. Auguſtus, returning victorious from the Eaſt, met with Virgil at Athens, who thought himſelf obliged to attend the emperor to Italy: but the poet was ſuddenly ſeized with a fatal diſtemper, which, being increaſed by the agitation of the veſſel, put an end to his life as ſoon as he landed at Brunduſium. He died Sept. the 22d, in his 52d year. He had ordered in his will, that the "Æneid" ſhould be burnt, as an unfiniſhed poem; but Auguſtus forbade it, and had it delivered to Varius and Tucca, with the ſtricteſt charge to make no additions, but only to publiſh it correctly. He died with ſuch ſteadineſs and tranquillity, as to be able to dictate his own epitaph in the following words:

"Mantua me genuit, Calabri rapuere, tenet nunc
"Parthenope: cecini Paſcua, Rura, Duces."

His bones were carried to Naples, according to his earneſt requeſt; and a monument was erected at a ſmall diſtance from the city. He was of a ſwarthy complexion, tall, of a ſickly conſtitution, afflicted with frequent head-aches and ſpitting of blood, very temperate, ſober, and chaſte, whatever may have been ſurmiſed to the contrary. That he wrote in his youth ſome laſcivious verſes is not to be doubted, ſince the younger Pliny, who had done the ſame, juſtifies himſelf by his example; and, in his "Bucolics," he relates very criminal paſſions; but it does not thence follow that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was ſo very baſhful, that he frequently ran

into the ſhops, to prevent being gazed at in the ſtreets; yet ſo honoured by the Roman people, that once, coming into the theatre, the whole audience roſe, out of reſpect to him. He was of a thoughtful and melancholy temper, ſpoke little, loved retirement and contemplation. His fortune was not only eaſy, but affluent: he had a delightful villa in Sicily, and a fine houſe and well-furniſhed library near Mæcenas's gardens on the Eſquiline-Hill at Rome. He reviſed his verſes with prodigious ſeverity, and uſed to compare himſelf to a ſhe-bear, which licks her cubs into ſhape. He was ſo benevolent and inoffenſive, that moſt of his contemporary poets, though they envied each other, agreed in loving and eſteeming him; which, ſays Mr. Bayle, commands my admiration of him more than all he wrote. Among Caligula's follies we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to ſay, had neither wit nor learning, and whoſe writings and effigy he endeavoured to remove out of all libraries. The emperor Alexander Severus judged quite otherwiſe: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater ſolemnity than his own; and ſo did our Sir William Temple, who did "not wonder that the famous Dr. Harvey, when he was reading Virgil, ſhould ſometimes throw him down upon the table, and ſay, 'He had a devil.' With regard to the characteriſtical difference between Virgil and Homer, ſo much diſputed, it may with truth be affirmed, that the former excelled all mankind in judgement, and the latter in invention. "Methinks the two poets," ſays Mr. Pope, "reſemble the heroes they celebrate. Homer, boundleſs and irreſiſtible as Achilles, bears all before him, and ſhines more and more, as the tumult increaſes: Virgil, calmly daring, like Æneas, appears undiſturbed in the midſt of the action, diſperſes all about him, and conquers with tranquillity. Or, when we look on their machines, Homer ſeems like his own Jupiter in his terrors, ſhaking Olympus, ſcattering the lightnings, and firing the heavens: Virgil, like the ſame power in his benevolence, counſelling with the gods, laying plans for empires, and regularly ordering his whole creation."

The genuine and undiſputed works of this poet are, ten "Eclogues, or Bucolics," four books of "Georgics," and the "Æneid" in twelve books. The "Culex," the "Ciris," and ſome ſmaller pieces, called "Catalecta," are ſubjoined to ſome editions of his works; particularly to that of Maſvicius, with the notes of Servius, at Leewarden, 1717, in

in 2 vols. 4to: which is perhaps the beſt edition of Virgil, although that of Burman, at Amſterdam, 1746, in 4 vols. 4to, bears a higher price. There are, beſides theſe, ſeveral good ones; as the "Elzevir in 1636," 12mo; "De la Cerda's in 1642," folio; that "in Uſum Delphini a Ruæo, 1675," 4to; the "Variorum edition at Leyden 1680," 3 vols. 8vo; and the edition of Heyne, republiſhed in London in 1793. The verſions of, and commentaries upon, his works are innumerable: thoſe into our own language by Ogilby, Dryden, and Trapp, are well known: but Mr. Warton's edition in Latin and Engliſh, referred to above, is preferable to any of theſe, not on account of the tranſlation only, but becauſe the Latin text is correctly printed with it. The "Bucolics" and "Georgics" have alſo ben publiſhed by Dr. John Martyn, F. R. S. Profeſſor of Botany in Cambridge, with an Engliſh verſion in proſe, and with uſeful and curious notes.

VITELLIO, or VITELLO, author of "A treatiſe on Optics," which is conſiderably eſteemed, lived after the middle of the 13th century. He was a native of Poland, and was the firſt writer on the ſubject of Optics of any importance. He collected all that had been written on this ſubject by Euclid, Archimedes, and others. The beſt edition of his work is in 1572.

VITRINGA (CAMPEGE), the ornament of the univerſity of Franeker, was author of many learned works. The principal of theſe are, "A Commentary on Iſaiah," in 2 vols. folio; "Obſervationes Sacræ;" Synagoga Vetus," &c. He died, in 1722, at Franeker. He had a ſon alſo, whoſe name was Campege Vitringa, and who obtained ſome reputation from a work called "Abrégé de la Théologie Naturelle."

VITRUVIUS (MARCUS VITRUVIUS POLLIO), a great and famous architect of antiquity, of whom however nothing is known but what is to be collected from his ten books "de Architectura," ſtill extant. From the preface to the ſixth book, we learn, that he was carefully educated by his parents, and inſtructed in the whole circle of arts and ſciences; of which he ſpeaks with great gratitude, laying it down as certain, that no man can be a complete architect without ſome knowledge and ſkill in every one of them. In the preface to the firſt he informs us, that he was known to Julius Cæſar; afterwards recommended by Octavia to her brother Auguſtus Cæſar; and that he was ſo favoured by this emperor as to be out of all fear of poverty as long as he lived: *ut ad exitum vitæ non haberet inopiæ timorem.* It is ſuppoſed, that he was born either at Rome or Verona; but it is not known which. His books of Architecture are addreſſed to Auguſtus Cæſar, and not only ſhew conſummate ſkill in that particular ſcience,

but alſo very uncommon genius and natural abilities. The ſtyle in which they are written is not equal to that of the Auguſtan age, but ſavors of ſomething harſh and plebeian, as the critics have obſerved. Cardan, in his 16th book "de ſubtilitate," ranks Vitruvius with eleven others, whom he ſuppoſes to have excelled all men in the force of genius and invention; and would not have ſcrupled to have given him the firſt place, if it could be imagined that he had delivered nothing but his own diſcoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Ariſtoteles, Euclides, Scotus, Joannes Suiſſet, ſurnamed the Calculator, Apollonius, Pergæus, Archytas of Tarentum, Mahomet Ibn Moſes, the inventor of Algebra, Achindus, Heber of Spain, Galen, and Vitruvius.

The architecture of Vitruvius has been frequently printed.

Claude Perrault, the famous French architect, at the command of the Miniſter Colbert, made an excellent French tranſlation of this work of Vitruvius, and added notes and figures. The firſt edition was publiſhed at Paris in 1673; the ſecond, reviewed, corrected, and augmented, at the ſame place in 1684: both in folio.

VIVES (JOANNES LUDOVICUS), a very ingenious and learned man, was born at Valentia or Valenza in Spain, in 1492. He learnt grammar and claſſical learning in his own country; and went to Paris to ſtudy logic and philoſophy. But Paris was the very worſt place he could at that time have gone to; for there the ſtudents were wholly bent upon the method of the Schoolmen, which conſiſted in learning a great number of barbarous and unmeaning terms, and in diſputing upon them for ever. With theſe ſophiſtical and vain babblings he was preſently diſguſted; and, going from Paris to Louvain, he there in 1519 publiſhed a book againſt them, intituled "Contra Pſeudo-Dialecticos." At Louvain he applied himſelf entirely to the Belles Lettres, and became very conſummate therein. His reputation was ſuch, that he was choſen to be preceptor to William de Croy, afterwards archbiſhop of Toledo, and cardinal, who died in 1521. July 1517 he was made, though then at Louvain, one of the firſt fellows of Corpus Chriſti college in Oxford, by the founder thereof; his fame being ſpread over England, as well on account of his great parts and learning as for the peculiar reſpect and favour with which queen Catharine of Spain honoured him. In 1522, he dedicated his "Commentary upon St. Auguſtin de Civitate Dei" to Henry VIII; which was ſo acceptable to that prince, that cardinal Wolſey, by his order, invited him over to England. He came in 1523, and was employed to teach the princeſs Mary polite literature and the Latin tongue: it was

for

for her uſe that he wrote "De Ratione ſtudii puerilis," which he addreſſed to his patroneſs queen Catharine in 1523: as he did the ſame year "De inſtitutione fœminæ Chriſtianæ," written by her command. During his ſtay in England he reſided a good deal at Oxford, where he was admitted doctor of law, and read lectures in that and the Belles Lettres. King Henry conceived ſuch an eſteem for him, that he accompanied his queen to Oxford, in order to be preſent at the lectures which he read to the princeſs Mary, who reſided there: nevertheleſs, when Vives afterwards preſumed to ſpeak and write againſt the divorce of Catharine, Henry changed his countenance towards him, and even confined him ſix months in priſon. Having obtained his liberty, he returned to the Netherlands, and reſided at Bruges; where he married, and taught the Belles Lettres as long as he lived. The year of his death is diſputed; but all ſeem agreed, that he died ſomewhere between forty and fifty.

Vives was one of the moſt learned men of his age; and ſome have affected to make him, Budæus, and Eraſmus, the triumvirs as it were in the then republic of letters. They aſcribed to each thoſe peculiar qualities in which they ſuppoſed him to exceed the other; as, wit to Budæus, eloquence to Eraſmus, judgement to Vives, and learning to them all. But Du Pin does not approve this diviſion and adjuſtment of things: Eraſmus, he ſays, was doubtleſs a man of finer wit, more extenſive learning, and of a more ſolid judgement, than Vives; Budæus had more ſkill in the languages and in profane learning than either of them; and Vives excelled in grammar, in rhetoric, and in logic. But, however Du Pin may ſeem to degrade Vives, upon the compariſon with Eraſmus and Budæus, yet he has not been backward in doing juſtice to his merit. "Vives," ſays he, "was not only excellent in polite letters, a judicious critic, and an eminent philoſopher; but he applied himſelf alſo to divinity, and was ſucceſsful in it. If the critics admire his books 'de cauſis corruptarum artium,' and 'de tradendis diſciplinis,' on account of the profane learning that appears in them, and the ſolidity of his judgement in thoſe matters; the divines ought no leſs to eſteem his books 'de Veritate Fidei Chriſtianæ,' and his Commentary upon St. Auguſtin 'de Civitate Dei,' in which he ſhews, that he underſtood his religion thoroughly."

His writings were printed, in 2 vols. folio, at Baſil, 1555: his Commentary upon St. Auſtin is not included, but has been publiſhed ſeparately, though never well. It is perhaps at preſent the moſt uſeful of his works: there is a great deal of ſacred and profane learning in it; and Scaliger certainly judged too ſeverely of it, when he ſaid, that of it might well

enough paſs for an excellent work at the time it was written, but that now it is of no value at all."

VIVIANI (VINCENTIO), a great mathematician of Italy, was born of a noble family at Florence in 1621, and was inſtructed by the illuſtrious Galileo. The firſt work which he undertook was his "Divination upon Ariſteus, who was contemporary with Euclid, and author of five books of Problems "de locis ſolidis;" the bare propoſitions of which were collected by Pappus, but the books are entirely loſt. He broke this work off before it was finiſhed, in order to apply himſelf to another of the ſame kind, and that was, to reſtore the fifth book of Apollonius's "Conic Sections." While he was engaged in this, the famous Borelli found, in the library of the Great Duke of Tuſcany, an Arabic manuſcript, with a Latin inſcription, which imported, that it contained the eight books of Apollonius's "Conic Sections," the eighth however of which was found to be wanting in it. He carried this manuſcript to Rome, in order to tranſlate it, with the aſſiſtance of a famous profeſſor of the Oriental languages. Viviani, very unwilling to loſe the fruits of his labours, procured a certificate that he did not underſtand the Arabic language, and knew nothing of that manuſcript; and would not even ſuffer Borelli to ſend him an account of any thing relating to it. At laſt he finiſhed his book, and publiſhed it in 1659, folio, with this title, "De Maximis & Minimis Geometrica Divinatio in quintum Conicorum Apollonii Pergæi." He found that he had more than divined; for that he was ſuperior to Apollonius himſelf. He was obliged to interrupt his ſtudies for the ſervice of his prince in an affair of great importance: it was, to prevent the inundations of the Tiber, in which Caſſini and he were employed ſome time; but nothing was entirely executed. He was rewarded with a penſion by the king of France; and he reſolved upon this to finiſh his divination upon Ariſteus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuſcany, with the title of firſt mathematician to his highneſs; a title the more glorious as Galileo had borne it. He reſolved three problems in geometry, which had been propoſed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of "Enodatio Problematum, &c." He propoſed himſelf the problem of the ſquarable arch, which Mr. Leibnitz and the marquis de l'Hoſpital gave the ſolution of by the "Calculus differentialis." In 1669, in the Royal Academy of Sciences, he was choſen to fill a place among the eight foreign aſſociates. This new favour re-animated his zeal; and he publiſhed three books of his divination upon Ariſteus at Florence in 1701, which he dedicated to the king of

of France. It is a folio of 128 pages, intituled, "De locis ſolidis ſecunda Divinatio Geometrica, in quinque libros, injuria temporum amiſſos, Ariſtæi ſenioris Geometræ." This was a ſecond edition enlarged; the firſt was printed at Florence in 1673.

He died in 1703, aged 81. He laid out the fortune, which he had raiſed by the bounties of his Prince, in building a magnificent houſe at Florence; in which he placed a buſt of Galileo, with ſeveral inſcriptions in honour of that great man. His opinions, with regard to religion, were very erroneous and ſtrange; for, as he owned to Mr. Monconys, he believed the neceſſity of all things, the nullity of evil, and the participation of the univerſal ſoul. But it is remarkable, that ſuch ſort of faith as this has prevailed among the better ſort of the modern Italians, ſince the revival of Platoniſm there in the fifth century.

VOETIUS (Gisbert), a German divine, was born at Heuſden in 1589; and, after exerciſing the miniſtry in his own country, quitted his ſtation, to follow armies and inſtruct ſoldiers. In 1634, he was choſen at Utrecht profeſſor of divinity and the Oriental languages; and maintained this ſituation, exerciſing ſome part of the time the functions of a miniſter, till 1677, when he died at the age of 87. He was the declared enemy of Deſcartes and his Philoſophy, even to fanaticiſm. He accuſed him of Atheiſm, in ſeveral pieces he wrote againſt him; and the Magiſtrates of Utrecht were weak enough to countenance him ſo far as to condemn the Apologetical Letters of this philoſopher. He was the author of ſeveral works, which are not now worth recording. His followers have been called Voetians, and have always been the greateſt adverſaries of the Cocceians.

VOISIN (Daniel Francis), chancellor of France, and keeper of the ſeals to Louis XIV. He was an excellent and upright magiſtrate, and is introduced here to perpetuate the following anecdote. The king had promiſed to forgive ſome worthleſs criminal under ſentence of death; but Voiſin refuſed to put the ſeal to the pardon: Louis remonſtrated, but in vain. "Give me the ſeals," ſaid the king; and, having ſealed the pardon, returned them to his miniſter. "They are contaminated," ſaid Voiſin; and replaced them on the table: "I ſhall take them no more." On this Louis, with an exclamation of admiration, threw the pardon into the fire. "Now," ſaid the chancellor, "I can properly take them: fire purifies every thing."

VOITURE (Vincent), a moſt polite and elegant French writer, was the ſon of a wine-merchant, and born at Amiens in 1598. His fine parts and delicate taſte for the Belles

Lettres made him very illuſtrious in an age which barbariſm and ignorance yet hung over, and eaſily introduced him to the great and polite world. He was the firſt in France, diſtinguiſhed for what is called a *bel eſprit*; and, though this is all the merit of his writings, yet this merit was then great, not only becauſe it was very uncommon, but eſpecially uſeful in contributing to baniſh an uncultivated and Gothic taſte, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him penſions and honourable employs. He was ſent to Spain about ſome affairs, whence out of curioſity he paſſed over to Africa. He was mightily careſſed at Madrid, where he compoſed verſes in ſuch pure and natural Spaniſh, that every body aſcribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humoriſts; as he had been of the French academy in 1634. He was the perſon employed to carry the news of the birth of Lewis XIV. to Florence; and had a place in the houſehold of that Monarch. He had ſeveral conſiderable penſions from the court; but the love of play kept him from being rich. He died in 1648. He wrote verſes in French, Spaniſh, and Italian; and there are ſome very fine lines written by him, but they are but few. His Letters make the bulk of his works; and have been often printed in 2 vols. 12mo. They are elegant, polite, and eaſy; but, like the genius of the writer, without nerves or ſtrength. Boileau praiſes Voiture exceſſively; and doubtleſs, conſidered as a poliſher and refiner in a barbarous age, was a writer to be valued; yet every one, who does not make the whole merit of a writer to conſiſt in fine turns and harmonious periods, will readily ſubſcribe to the following criticiſm of Voltaire: "Voiture gave ſome idea," ſays he, "of the ſuperficial graces of that epiſtolary ſtyle, which is by no means the beſt, becauſe it aims at nothing higher than pleaſantry and amuſement. His two volumes of Letters are the mere paſtime of a wanton imagination, in which we meet not with one that is inſtructive, not one that flows from the heart, that paints the manners of the times, or the characters of men; they are rather an abuſe than an exerciſe of wit."

VOLKOF (Feodor), the Garrick of Ruſſia, whoſe talents for the ſtage were as great as thoſe of Sumorokof for dramatic compoſition, was a tradeſman's ſon at Yaroſlaf. This ſurpriſing genius, who was born in 1729, having diſcovered very early proofs of great abilities, was ſent for his education to Moſcow, where he learnt the German tongue, muſic, and drawing. His father dying, and his mother marrying a ſecond huſband, who had eſtabliſhed a manufacture of ſalt-

petre

petre and ſulphur, he applied himſelf to that trade; and, going upon the buſineſs of his father-in-law to Peterſburgh about 1741, his natural inclination for the ſtage led him to frequent the German plays, and to form an intimate acquaintance with ſome of the actors. Upon his return to Yaroſlaf, he conſtructed a ſtage in a large apartment at his father-in-law's houſe; painted the ſcenes himſelf; and, with the aſſiſtance of his four brothers, acted ſeveral times before a large aſſembly. Their firſt performances were the ſcriptural hiſtories compoſed by the archbiſhop of Roſtof; theſe were ſucceeded by the tragedies of Lomonozof and Sumorokof; and ſometimes ſatirical farces of their own compoſition againſt the inhabitants of Yaroſlaf. As the ſpectators were admitted *gratis* at every repreſentation, his father-in-law objected to the expence. Accordingly Volkof conſtructed in 1750, after his own plan, a large theatre, partly by ſubſcription, and partly at his own riſk: having ſupplied it with ſcenes which he painted himſelf, and dreſſes which he aſſiſted in making, and having procured an additional number of actors, whom he regularly inſtructed, he and his troop performed with great applauſe before crouded audiences, who cheerfully paid for their admiſſion. In 1752, the empreſs Elizabeth, informed of their ſucceſs, ſummoned them to Peterſburg, where they repreſented in the theatre of the court the tragedies of Sumorokof. In order to form the new troop to a greater degree of perfection, the four principal actors were placed in the ſeminary of the cadets, where they remained four years. At the concluſion of that period a regular Ruſſian theatre was eſtabliſhed at the court, three actreſſes were admitted, Sumorokof was appointed director, and 1000l. was allowed for the actors. Beſide this ſalary, they were permitted to perform once a week to the public, and the admiſſion-money was diſtributed among them without deduction, as the lights, muſic, and dreſſes, were provided at the expence of the empreſs.

The chief performances were the tragedies and comedies of Sumorokof, and tranſlations from Moliere and other French writers. The company continued to flouriſh under the patronage of Catharine II.; and the ſalaries of the actors were gradually increaſed to 2200l. per annum. Volkof and his brother were ennobled, and received from their Imperial miſtreſs eſtates in land: he performed, for the laſt time, at Moſcow, in the tragedy of Zemira, a ſhort time before his death, which happened in 1763, in the 35th year of his age. He equally excelled in tragedy and comedy; and his principal merit conſiſted in characters of madneſs. He was tolerably verſed in muſic, and was no indifferent poet.

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VOLMAR (ISAAC), the author of ſome memoirs, written in Latin, which contain the moſt remarkable tranſactions that happened at Munſter and Oſnabrugh from September, 1643, to January, 1648, between the Catholics and Proteſtants. He was Doctor of the Laws, Counſellor to the Archduke Ferdinand Charles, and Preſident of his Chamber, was one of the Emperor's Plenipotentiaries at the Peace of Weſtphalia. He died in the year 1662. Wicquefort, in his Treatiſe of the Ambaſſador, ſays, he was one of the ableſt miniſters who aſſiſted at the Peace; and commends him for his learning and great humanity, and his other virtues.

VOLTAIRE (MARIE-FRANCIS AROUET DE), gentleman of the bed-chamber to the king of France, antient chamberlain to the king of Pruſſia, and member of the academies of Paris, Rome, Florence, Bologna, London, &c. was born at Paris, February 20, 1694. His father, Francis Arouet, "was ancien notaire du Châtelet," and treaſurer of the chamber of accounts; his mother, Mary-Margaret Daumart. At the birth of this extraordinary man, who lived to the age of 85 years and ſome months, there was little probability of his being reared, and for a conſiderable time he continued remarkably feeble. In his earlieſt years he diſplayed a ready wit and a ſprightly imagination: and, as he ſaid of himſelf, made verſes before he was out of his cradle. He was educated, under Father Poré, in the college of Lewis the Great; and ſuch was his proficiency, that many of his Eſſays are now exiſting, which, though written when he was between twelve and fourteen, ſhew no marks of infancy. The famous Ninon de l'Enclos, to whom this ingenious boy was introduced, left him a legacy of 2000 livres to buy him a library. Having been ſent to the equity-ſchools on his quitting college, he was ſo diſguſted with the dryneſs of the law, that he devoted himſelf entirely to the Muſes. He was admitted into the company of the Abbé Chaulieu, the Marquis de la Fare, the Duke de Sully, the Grand Prior of Vendôme, Marſhal Villars, and the Chevalier du Bouillon; and caught from them that eaſy taſte and delicate humour which diſtinguiſhed the court of Lewis XIV. Voltaire had early imbibed a turn for ſatire; and, for ſome Philippics againſt the government, was impriſoned almoſt a year in the Baſtile. He had before this period produced the tragedy of "Oedipus," which was repreſented in 1718 with great ſucceſs; and the duke of Orleans, happening to ſee it performed, was ſo delighted, that he obtained his releaſe from priſon. The poet waiting on the duke to return thanks: "Be wiſe," ſaid the duke, "and I will take care of you." "I am infinitely obliged," replied the young man; "but I intreat your royal

royal highneſs not to trouble yourſelf any farther about my lodging or board." His father, whoſe ardent wiſh it was that the ſon ſhould have been an advocate, was preſent at one of the repreſentations of the new tragedy: he was affected, even to tears, embraced his ſon amidſt the felicitations of the ladies of the court, and never more, from that time, expreſſed a wiſh that he ſhould become a lawyer. About 1720, he went to Bruſſels with Madam de Rupelmonde. The unhappy but celebrated Rouſſeau being then in that city, the two poets met, and ſoon conceived an unconquerable averſion for each other. Voltaire ſaid one day to Rouſſeau, who was ſhewing him "An Ode to Poſterity," "This is a letter which will never reach the place of its addreſs." Another time, Voltaire, having read a ſatire which Rouſſeau thought very indifferent, was adviſed to ſuppreſs it, leſt it ſhould be imagined that he "had loſt his abilities, and preſerved only his virulence." Such mutual reproaches ſoon inflamed two hearts already ſufficiently eſtranged. Voltaire, on his return to Paris, produced, in 1722, his tragedy of "Mariamne" without ſucceſs. His "Artemira" had experienced the ſame fate in 1720, though it had charmed the diſcerning by the excellence of the poetry. Theſe mortifications, joined to thoſe which were occaſioned by his principles of imprudence, his ſentiments on religion, and the warmth of his temper, induced him to viſit England, where he printed his "Henriade." King George I, and more particularly the princeſs of Wales (afterwards queen Caroline), diſtinguiſhed him by their protection, and obtained for him a great number of ſubſcriptions. This laid the foundation of a fortune, which was afterwards conſiderably increaſed by the ſale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an œconomy bordering on avarice, which he did not ſhake off till near the end of his life. On his return to France, in 1728, he placed the money he carried with him from England into a lottery eſtabliſhed by M. Deſforts, comptroller-general of the finances; he engaged deeply, and was ſucceſsful. The ſpeculations of finance, however, did not check his attachment to the Belles Lettres, his darling paſſion. In 1730, he publiſhed "Brutus," the moſt nervous of all his tragedies, which was more applauded by the judges of good writing than by the ſpectators. The firſt wits of the time, Fontenelle, La Motte, and others, adviſed him to give up the drama, as not being his proper forte. He anſwered them by publiſhing "Zara," the moſt affecting, perhaps, of all his tragedies. His "Lettres Philoſophiques," abounding in bold expreſſions and indecent witticiſms againſt religion, having been burnt by a decree of

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the parliament of Paris, and a warrant being iſſued for apprehending the author in 1733, Voltaire very prudently withdrew; and was ſheltered by the Marchioneſs du Chatelet, in her caſtle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the ſtudy of the "Syſtem" of Leibnitz, and the "Principia" of Newton. A gallery was built, in which Voltaire formed a good collection of natural hiſtory, and made an infinite number of experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philoſophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little deſirous ſhould be known. In the midſt of theſe philoſophic purſuits, he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Mahomet," firſt acted in 1741; but it was repreſented to the "procureur général" as a performance offenſive to religion; and the author, by order of cardinal Fleury, withdrew it from the ſtage. "Merope," played two years after, 1743, gave an idea of a ſpecies of tragedy, of which few models have exiſted. It was at the repreſentation of this tragedy that the pit and boxes were clamorous for a ſight of the author; yet it was ſeverely criticiſed when it came from the preſs. He now became a favourite at court, through the intereſt of Madam d'Etiole, afterwards Marchioneſs of Pompadour. Being employed in preparing the feſtivities that were celebrated on the marriage of the Dauphin, he attained additional honours by compoſing "The Princeſs of Navarre." He was appointed a gentleman of the bed-chamber in ordinary, and hiſtoriographer of France. The latter office had, till his time, been almoſt a ſinecure; but Voltaire, who had written, under the direction of the count d'Argenſon, the "Hiſtory of the War of 1741," was employed by that miniſter in many important negotiations from 1745 to 1747; the project of invading England in 1746 was attributed to him; and he drew up the king of France's manifeſto in favour of the pretender. He had frequently attempted to gain admittance into the Academy of Sciences, but could not obtain his wiſh till 1746[A], when he was the firſt who broke through the abſurd cuſtom of filling an inaugural ſpeech with the fulſome adulation of Richelieu; an example ſoon followed

[A] "From my acquaintance with Lewis XV's miſtreſs, Poiſſon [afterwards Mad. Pompadour], in 1746, I obtained," ſays Voltaire, "rewards which had never been granted to my works or my ſervices. I was deemed worthy to be one of the forty uſeleſs members of the academy, was appointed hiſtoriographer of France, and created by the king one of the gentlemen in ordinary of his chamber."

by other academicians. From the ſatires occaſioned by this innovation he felt ſo much uneaſineſs, that he was glad to retire with the marchioneſs du Chatelet to Luneville, in the neighbourhood of king Staniſlaus. The Marchioneſs dying in 1749, Voltaire returned to Paris, where his ſtay was but ſhort. Though he had many admirers, he was perpetually complaining of a cabal combined to filch from him that glory of which he was inſatiable. "The jealouſy and manœuvres of a court," he would ſay, "are the ſubject of converſation; there is more of them among the literati." His friends and relations endeavoured in vain to relieve his anxiety, by laviſhing commendations on him, and by exaggerating his ſucceſs. He imagined he ſhould find in a foreign country a greater degree of applauſe, tranquillity, and reward, and augment at the ſame time both his fortune and reputation, which were already very conſiderable. The king of Pruſſia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Sileſia, attached him at laſt to his perſon by a penſion of 22,000 livres, and the hope of farther favour [B]. From the particular reſpect that was paid to him, his time was now ſpent in the moſt agreeable manner; his apartments were under thoſe of the king, whom he was allowed to viſit at ſtated hours, to read with him the beſt works of either antient or modern authors, and to aſſiſt his majeſty in the literary productions by which he relieved the cares of government. But this happineſs was ſoon at an end; and Voltaire ſaw, to his mortification, when it was too late, that, where a man is ſufficiently rich to be maſter of himſelf, neither his liberty, his family, nor his country, ſhould be ſacrificed for a penſion. A diſpute which our poet had with Maupertuis, the preſident of the academy at Berlin, was followed by diſgrace [C]. It has been ſaid, that the king of

[B] "I ſet out for Potzdam, in June 1750. Aſtolpha did not meet a kinder reception in the palace of Alcina. To be lodged in the ſame apartments that Marſhal Saxe had occupied, to have the royal cooks at my command when I choſe to dine alone, and the royal coachmen when I had an inclination to ride, were trifling favours. Our ſuppers were very agreeable. If I am not deceived, I think we had much wit. The king was witty, and gave occaſion of wit to others [like our Falſtaff]; and, what is ſtill more extraordinary, I never found myſelf ſo much at my eaſe. I worked two hours a day with his majeſty, corrected his works, and never failed highly to praiſe whatever was worthy of praiſe, though I rejected the droſs. I gave him details of all that was neceſſary, in rhetoric and criticiſm, for his uſe; he profited by my advice, and his genius aſſiſted him more effectually than my leſſons." VOLTAIRE.

[C] His leaving Potzdam he aſcribes to this incident:—"One La Metrie, a phyſician, an atheiſt, and the king's reader, told his majeſty, one day after the lecture, that there were perſons exceeding jealous of my favour and fortune. 'Be quiet a while,' ſaid Frederic,

of Pruſſia diſmiſſed him with this reproof: "I do not drive you away, becauſe I called you hither; I do not take away your penſion, becauſe I have given it to you; I only forbid you my preſence." Not a word of this is true; the fact is, that he ſent to the king the key of his office as chamberlain, and the croſs of the order of Merit, with theſe verſes:

"Je les reçus avec tendreſſe;
"Je vous les rends avec douleur,
"Comme un amant jaloux, dans ſa mauvaiſe humeur,
"Rend le portrait de ſa maitreſſe."

But the king returned him the key and the ribbon. Things aſſumed a different aſpect when he took ſhelter with the ducheſs of Saxe Gotha. Maupertuis, as Voltaire himſelf related, took the advantage of miſrepreſenting him in his abſence; and he was detained by the king's order, at Francfort on the Maine, till he had given up a volume of "Royal Verſes." Having regained his liberty, he endeavoured to negotiate a return to Paris; but this he was not able to accompliſh, ſince one of his poems, which was both impious and obſcene, had begun to make a noiſe. He was reſident for about a year at Colwar, whence retiring to Geneva, he purchaſed a beautiful villa near that city, where he enjoyed the homages of the Genevans and of occaſional travellers; and for a ſhort time was infinitely charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him ſoon to quit. He was accuſed of privately fomenting the diſputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon

deric, 'we ſqueeze the orange, and throw it away when we have ſwallowed the juice.' La Metrie did not forget to repeat to me this fine apophthegm, worthy Dionyſius of Syracuſe! From that time I determined to take all poſſible care of the orange-peel.—I had about 12,000 louis to place out at intereſt, but was determined it ſhould not be in the territories of my Alcma. I found an advantageous opportunity of lending them upon the eſtates which the duke of Wirtemburg poſſeſſed in France. The king, who opened all my letters, did not doubt of my intention to quit his ſervice. The furor of rhyming, however, ſtill poſſeſſing him, as it did Dionyſius, I was obliged continually to pore, and again reviſe his 'Hiſtory of Brandenbourg,' and all the reſt of his works. Maupertuis, who knew the anecdote of the orange-peel, ſpread a report, that I had ſaid, 'the place of king's atheiſt was vacant' (by the death of La Metrie). This calumny did not ſucceed: but he afterwards added, I had alſo ſaid, 'the king's poetry was bad;' and this anſwered his purpoſe. From this time forward, I found the king's ſuppers were no longer ſo merry; I had fewer verſes to correct, and my diſgrace was complete. I once more, however, ſupped, at his deſire, like Damocles; after which I parted, with a promiſe to return, but with a firm deſign never to ſee him more." VOLTAIRE.

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Les Delices [D] (which was the name of his country-houſe), he fixed himſelf in France, within a league of Geneva, in Le Pays de Gex, an almoſt ſavage deſart, which he had the ſatisfaction of fertiliſing. The village of Ferney, which contained not above 50 inhabitants, became by his means a colony of 1200 perſons, ſucceſsfully employed for themſelves and for the ſtate. Numbers of artiſts, particularly watchmakers, eſtabliſhed their manufactures under the auſpices of Voltaire, and exported their wares to Ruſſia, Spain, Germany, Holland, and Italy. He rendered his ſolitude ſtill more illuſtrious by inviting thither the great niece of the famous Corneille, and by preſerving from ignominy and oppreſſion Sirven and the family of Calas, whoſe memory he cauſed to be reſtored. In this retirement Voltaire erected a tribunal, at which he arraigned almoſt all the human race. Men in power, dreading the force of his pen, endeavoured to ſecure his eſteem. Aretin, in the 16th century, received as many inſults as rewards. Voltaire, with infinitely more wit and addreſs, obtained implicit homage. This homage, and ſome generous actions, which he himſelf occaſionally took care to proclaim, either with a view that they ſhould reach poſterity, or to pleaſe the curious, contributed as much to extend his reputation as the marks of eſteem and bounty he had received from ſovereign princes. The king of Pruſſia, with whom he ſtill maintained an uninterrupted correſpondence, had his ſtatue made in porcelain, and ſent to him, with the word IMMORTALI engraven on its baſe. The empreſs of Ruſſia ſent him a preſent of ſome magnificent furs, and a box turned by her own hands, and adorned with his portrait and 20 diamonds. Theſe diſtinctions did not prevent his ſighs for Paris. Overloaded with glory and wealth, he was not happy, becauſe he never could content himſelf with what he poſſeſſed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incenſe and buſtle of the capital, where he met with the moſt flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and diſtinguiſhed by the public with the ſtrongeſt enthuſiaſm. But the philoſopher of fourſcore ſoon fell a

[D] "There were two eſtates, about a league from Geneva, which had formerly enjoyed all the privileges of that city; and I had the good fortune to obtain a brevet from the king, by which thoſe privileges were continued to me. At laſt I ſo managed my deſtiny, that I was independent in Switzerland, in the territories of Geneva, and in France. I have heard much of liberty, but I do not believe there is an individual in Europe who had wrought his own freedom like me. Let thoſe who will follow my example; or rather, thoſe who can. VOLTAIRE.

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victim to this indiſcreet officiouſneſs: the fatigue of viſits and attendance at theatrical repreſentations, the change of regimen and mode of living, inflamed his blood, already too much diſordered. On his arrival, he had a violent hæmorrhage, which greatly impaired him. Some days before his laſt illneſs, the idea of approaching death tormented him. Sitting at table with the Marchioneſs de Villette, at whoſe houſe he had taken up his abode, after a ſolemn reverie, he ſaid, "You are like the kings of Egypt, who, when they were at meat, had a death's head before them." On his arrival at Paris, he ſaid, "he was come to ſeek glory and death;" and to an artiſt, who preſented him the picture of his triumph, replied, "A tomb would be fitter for me than a triumph." At laſt, not being able to obtain ſleep, he took a large doſe of opium, which deprived him of his ſenſes. He died May 30, 1778; and was buried at Sellices, a Benedictine abbey between Nogent and Troyes. The idle tales that have been told about his laſt moments are the more incredible, as nothing has tranſpired from his friends or relations that he ſaid on the ſubject of religion. He confeſſed himſelf at the time he had the vomiting of blood, and even made a ſort of profeſſion of faith: this was ſuppoſed to be policy and illuſion, and ſerved only to ſhew the ſuppleneſs of this ſingular man; who was a Freethinker at London, a Carteſian at Verſailles, a Chriſtian at Nancy, and an Infidel at Berlin. In ſociety, he was alternately an Ariſtippus and a Diogenes. He made pleaſure the object of his reſearches; he enjoyed it, and made it the object of his praiſe; he grew weary of it, and turned it into ridicule. By the natural progreſs of ſuch a character, he paſſed from a moraliſt to a buffoon, from a philoſopher to an enthuſiaſt, from mildneſs to paſſion, from flattery to ſatire, from the love of money to the love of luxury, from the modeſty of a wiſe man to the vanity of an impious wit. It has been ſaid, that by his familiarity with the great, he indemnified himſelf for the conſtraint he was ſometimes under among his equals; that he had ſenſibility without affection; that he was voluptuous without paſſions, open without ſincerity, and liberal without generoſity. It has been ſaid, that, with perſons who were jealous of his acquaintance, he began by politeneſs, went on with coldneſs, and uſually ended by diſguſt, unleſs perchance they were writers who had acquired reputation, or men in power, whom he had adroitneſs enough to attach to his intereſts. It has been ſaid that he was ſtedfaſt to nothing by choice, but to every thing by irregular ſtarts of fancy. "Theſe ſingular contraſts," ſays M. Peliſſon, "are not leſs evident in his phyſical than in his moral character. It has been remarkable, that his phyſiognomy partook of thoſe of an eagle

eagle and an ape: and who can ſay that this contraſt was not the principle of his predominant taſte for antitheſis? What an uncommon and perpetual change from greatneſs to meanneſs, from glory to contempt! How frequently has he combined the gravity of Plato with the legerdemain of Harlequin!" Hence the name of MICROMEGAS, the title of one of his own crudities, which was given him by La Beaumelle, has been confirmed by the public voice. This is the portrait of an extraordinary perſonage; and ſuch was Voltaire, who, like all other extraordinary men, has occaſioned ſome ſtrong enthuſiaſts and eccentric critics. Leader of a new ſect, having ſurvived many of his rivals, and eclipſed, towards the end of his career, the poets his cotemporaries; he poſſeſſed the moſt unbounded influence, and has brought about a melancholy revolution in wit and morals. Though he has often availed himſelf of his amazing talents to promote the cauſe of reaſon and humanity, to inſpire princes with toleration, and with a horror for war; yet he too often exerted himſelf in extending the principles of irreligion and anarchy. The lively ſenſibility which animates his writings pervaded his whole conduct; and it was ſeldom that he reſiſted the impreſſions of his ready and overflowing wit, or the firſt feelings of his heart. As a man of letters, he will undoubtedly ſtand in the firſt rank with poſterity, for brilliancy of imagination, for aſtoniſhing eaſe, exquiſite taſte, verſatility of talents, and extent of knowledge. The titles of his principal poetical performances are theſe: 1. "The Henriade, in ten cantos," 2. A great number of tragedies, of which the firſt was "Oedipus," in 1718, the laſt "Irene," in 1778. 3. Several comedies: of which the beſt are, "L'Indiſcret," "L'Enfant Prodigue," and "Nanine." 4. Several operas, in which he did not particularly excel. 5. An endleſs variety of fugitive pieces in verſe. His principal works are, 1. "Eſſai ſur l'Hiſtoire Général," which with "Les Siècles de Louis XIV. et de Louis XV." make 10 vols. 8vo. 2. "L'Hiſtoire de Charles XII." 3. "L'Hiſtoire de Czar Pierre I." 4. "Mêlanges de Littérature," in many volumes. 5. "Dictionnaire Philoſophique," "Philoſophie de l'Hiſtoire," and ſeveral other works of the ſame impious tendency. 6. "Théatre de Pierre et Thomas Corneille, avec des morçeaux intéreſſans," 8 vols. 4to. 7. "Commentaire Hiſtorique ſur les Oeuvres de l'Auteur de la Henriade, avec les Pièces originales et les preuves;" a monument raiſed by Voltaire to his own vanity. He had indeed before this placed himſelf at the head of all the French writers in his "Connoiſſance des beautés et des défauts de la Poéſie et de l'Eloquence, 1749." At the beginning of this "Commentary" are ſome

letters which well deſerved to ſee the light. There have been ſeveral editions of his works; but not many that can be commended. That however which is now ſplendidly printed in France, with the types of Baſkerville, is as valuable as it is expenſive.

VONDEL (Josse du), a Dutch poet, born in 1587. He was a man of conſiderable abilities and indefatigable induſtry. He had few or no advantages from education; but by perſeverance he obtained great facility of writing, and no inconſiderable animation. His works have been printed in nine volumes quarto. The principal of his performances are, 1. "The Capture of Amſterdam;" which, though wild and irregular, contains many brilliant paſſages. 2. "Palamedes, or Innocence oppreſſed;" which is an account of the death of Barneveldt, under the feigned name of Palamedes. This piece procured him the diſpleaſure of prince Maurice; and a proſecution was commenced againſt the poet, which he compounded for a fine of 300 livres. Vondel was alſo author of ſome ſatires, which abounded with many acrimonious ſtrokes againſt the members of the Reformed Religion. Like other poets, he neglected his worldly affairs, and ſuffered the uſual inconveniences of embarraſſed fortune. But he had alſo the uſual conſolation of the Muſes, and was ſatisfied with the praiſes of his countrymen, and the pleaſures of literary purſuits. He died in 1679, aged 91.

VOPISCUS (Flavius), one of thoſe Latin hiſtorians who are uſually denominated Hiſtoriæ Auguſtæ Scriptores. He is ſuperior to the reſt in the elegance of his ſtyle and in the perſpicuity of his manner; though far inferior in both to the writers of the Auguſtan age. He wrote the life of Aurelia, Tacitus, Florianus, and others. He was a native of Syracuſe, and flouriſhed at Rome in the reign of Diocleſian.

VORSTIUS (Conrade), a learned divine, was born at Cologne in 1569; took his doctor's degree at Heidelberg; and, after many other preferments, ſucceeded Arminius in the divinity-chair at Leyden in 1611. This greatly alarmed the Calviniſts, who rouſed the religious zeal of our James I. and prevailed with him to deſire the republic of Holland to drive out ſuch a heretic. He ſeemed to be more warmly intereſted in driving this profeſſor out of the chair than in fixing his ſon-in-law on the throne of Bohemia; and cauſed Vorſtius's book "de Deo" to be burnt at London and the two univerſities. He drew up a catalogue of the ſeveral hereſies he had found in that work, and commanded his reſident at the Hague to notify to the States, that he greatly deteſted thoſe hereſies, and thoſe who ſhould tolerate them. The States anſwered, that, if Vorſtius maintained the errors laid to his charge, they would

would not ſuffer him to live among them. This anſwer did not appeaſe the king; and he again preſſed them with greater earneſtneſs to baniſh Vorſtius, though he ſhould deny the errors laid to his charge; but, if he ſhould own and perſiſt in them, he was firmly of opinion, that burning was too mild a puniſhment for him. He declared, that, if they did not uſe their utmoſt endeavours to extirpate this riſing hereſy, he ſhould publicly proteſt againſt ſuch abominations; in quality of defender of the faith, ſhould exhort all Proteſtant churches to join in one general reſolution to extinguiſh and ſend to hell theſe abominable newly-broached hereſies; and, with regard to himſelf, would forbid all his ſubjects to frequent ſo peſtilential a place as the univerſity of Leyden. To his menaces he added the terrors of his pen, and publiſhed a book againſt Vorſtius; who replied in the moſt reſpectful terms; but at laſt, through the influence of the king's deputies, was declared unworthy of the profeſſorſhip, diveſted of his employment, and ſentenced to perpetual baniſhment by the ſynod of Dort. He lay concealed two years, and was often in danger of death from the zeal of furious bigots. At length, however, he found an aſylum in the dominions of the duke of Holſtein, who took the remains of the Arminians under his protection, and aſſigned them a ſpot of ground for building a city. He died at Toningen in 1622, with the ſtrongeſt tokens of piety and reſignation. His body was carried to Fredericſtadt, the newly-raiſed city of the Arminians, where he was buried with conſiderable ſplendour. He wrote many things againſt the Roman Catholics as well as his own particular adverſaries.

VOS (MARTIN DE), a Flemiſh painter in the fourteenth century. He was born at Antwerp, and was firſt entered in his profeſſion under his father. Having made himſelf ſomewhat eminent in Flanders, he travelled to Venice, Rome, and Florence, where he made a collection of curious drawings of ſeveral ſorts of vaſes made uſe of by the old Greeks and Romans at their entertainments, funerals, and ſacrifices. At his return into Flanders he painted ſome of theſe old feſtival-ſolemnities, in which the diſpoſition and lively repreſentation of theſe vaſes were very ornamental to his performance. He was excellent at all ſorts of paintings; and, as for drawings, thoſe done by him were reckoned ſome of the beſt and moſt ſerviceable for the beginners in that profeſſion. De Vos's colouring was ſtrong and lively; his deſigning part natural and free, and his diſpoſition judicious. He was ſo eminent in his buſineſs, that, when the prince of Parma made himſelf maſter of Antwerp, he made De Vos a viſit, and ſat to him. He died at Antwerp in 1604, being 70 years of age.

VOSSIUS (JOHN GERARDUS), a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in 1577. His father, not he, as ſome have aſſerted, was a native of Ruremond; but, upon embracing the Reformed Religion, left that place, and went into the Palatinate, where he ſtudied divinity, and became a miniſter in 1575. He removed to Leyden the year after this ſon was born, and was admitted a member of the univerſity there. He made ſome removes after that, and ſettled at length at Dort; where he buried his firſt wife, married a ſecond, and died about three months after. Gerard John Voſſius was only in his eighth year when he loſt his father; and the circumſtances he was left in were not ſufficient to do juſtice in an education to ſuch excellent natural parts as his: however, he ſupplied all defects by his aſſiduity and unwearied application. He began his ſtudies at Dort, and had Erycius Puteanus for his ſchool-fellow; with whom he ever afterwards lived in the cloſeſt intimacy and friendſhip. He learned Latin, Greek, and Philoſophy here. In 1595, he went to Leyden, where he purſued theſe ſtudies, joining mathematics to them, and was made maſter of arts and doctor in philoſophy in 1598. Then he applied himſelf to divinity and the Hebrew tongue; and, his father having left him a library well furniſhed with books of eccleſiaſtical hiſtory and theology, he was led at an early period to be deeply verſed in theſe branches of knowlege. The curators of the academy were upon the point of chooſing him profeſſor of phyſic, when he was invited to be director of the college at Dort; which would have been thought a place of too much gravity and importance for ſo young a man, if there had not been ſomething very reſpectable in his character.

He married a miniſter's daughter of Dort in February 1602, who died in 1607, having brought him three children. He married a ſecond wife ſix months after, by whom he had five ſons and two daughters. This fertility in Voſſius, which was at the ſame time attended with a wonderful fertility in his pen, made Grotius ſay, with ſome pleaſantry, thathe did not know whether Voſſius had a better knack at getting children or writing books: *ſcriberetne accuratius, an gigneret felicius?* Theſe children were educated with the utmoſt care, ſo that his houſe was called the habitation of Apollo and the Muſes. He had the misfortune to ſurvive them all, except Iſaac Voſſius; and one of his daughters, a very accompliſhed perſon, came to an untimely end; for, having an inclination to ſlide, according to the cuſtom of the country, upon the canals near Leyden, the ice broke under her, and ſhe was drowned.

In

In 1614, an attempt was made to draw him to Steinfurt, to be divinity-profeſſor there; but the univerſity of Leyden having named him at the ſame time to be director of the theological college, which the States of Holland had juſt founded in that town, he thought it better to accept this latter employ. Four years after, he was made profeſſor of eloquence and chronology in the academy; which was a place more agreeable to his taſte. Though he took all imaginable care to keep himſelf clear from the diſputes about grace and predeſtination, which then ran high among the miniſters of that country, yet his precautions did not avail, for he was entangled in ſpite of them. He had rendered himſelf ſuſpected and obnoxious to the Gomariſts, who had prevailed in the ſynod of Dort holden in 1612, becauſe he had openly favoured the toleration of the Remonſtrants; and becauſe, in his hiſtory of the Pelagian controverſy printed in 1618, he had affirmed, that the ſentiments of St. Auguſtin upon grace and predeſtination were not the moſt antient, and that thoſe of the Remonſtrants were different from thoſe of the Semi-Pelagians. He did not ſeparate himſelf from the communion of the Anti-Remonſtrants; yet they, knowing full well that he neither approved their doctrines nor their conduct, had him turned out at the ſynod of Tergou, holden in 1620. The year after, another ſynod was holden at Rotterdam; where it was ordered, that he ſhould be received again, provided he would promiſe neither to do nor ſay any thing againſt the ſynod of Dort, and would alſo retract the errors advanced in his hiſtory of Pelagianiſm. They had hard work to bring him to do either of theſe; but putting a ſtop to his teaching pupils, and, occaſioning him thereby a greater loſs than his ſituation and circumſtances could bear, they drew him in 1624 to make ſome promiſes of this kind.

But, whatever diſgrace his Pelagian hiſtory might fix upon him, and whatever detriment it might be to him in Holland, it procured him both honour and profit from England, where it was by ſome exceedingly well received. Laud, archbiſhop of Canterbury, eſteemed it infinitely; and obtained leave of king Charles I. for Voſſius to hold a prebend in the church of Canterbury, while he reſided at Leyden; which prebend did more than indemnify him for the damages he had ſuſtained there. He came over to be inſtalled, took a doctor of law's degree at Oxford, and then returned. This was in 1629. The town of Amſterdam, having formed a project, in 1630, of erecting an univerſity, caſt their eyes upon Voſſius, whom they propoſed to be as it were the foundation-ſtone of its reputation and credit. The town of Leyden complained loudly of this deſign, as injurious to their own univerſity; which, they

ſaid, had had the preference aſſigned to it above all the other towns of Holland, becauſe Leyden had ſuſtained in 1574 a long ſiege againſt the Spaniards; and they were ſtill more averſe to it, becauſe they had no inclination to part with Voſſius. The town of Amſterdam, however, carried their purpoſe into execution; and Voſſius went thither, in 1633, to be profeſſor of hiſtory. He died there in 1649, aged 72 years; after having written and publiſhed as many works as, when they came to be collected and printed at Amſterdam in 1695 and the five following years, amounted to 6 vols. in folio. His principal things are, "Etymologicon Linguæ Latinæ:" "De Origine & Progreſſu Idololatriæ:" "De Hiſtoricis Græcis:" "De Hiſtoricis Latinis:" "De Arte Grammatica:" "De vitiis ſermonis & gloſſematis Latino-Barbaris:" "Inſtitutiones Oratoriæ:" "Inſtitutiones Poeticæ:" "Ars Hiſtorica:" "De quatuor artibus popularibus, Grammatice, Gymnaſtice, Muſice, & Graphice:" "De Philologia:" "De Univerſa Matheſeos natura & conſtitutione:" "De Philoſophia:" "De Philoſophorum ſectis:" "De veterum poetarum temporibus." Yet, voluminous as the works of Voſſius are, they are not, as a certain author has judiciouſly obſerved, "to be ranked among thoſe which are read for a certain time, and then conſigned to dirt and vermin in the corner of a library: but they will be eſteemed and read as long as there ſhall be men of taſte and learning to read them."

The character of Voſſius will be illuſtrated by a compariſon between him and his ſon, at the end of the following article.

VOSSIUS (Isaac), a man of great parts and learning, was the ſon of Gerardus John Voſſius, and born of his ſecond wife at Leyden, in 1618. The particulars of his life will be compriſed in a ſhort compaſs: he had no maſter but his father in any thing; and his whole life was ſpent in ſtudying. His merit having recommended him to the notice of Chriſtina of Sweden, the queen ſubmitted to correſpond with him by letters, and employed him in ſome literary commiſſions. He even made ſeveral journeys into Sweden by her order, and had the honour of teaching her majeſty the Greek language: but, being there in 1562 with M. Huet and Bochart, ſhe refuſed to ſee him, becauſe ſhe had heard that he intended to write againſt Salmaſius, for whom ſhe had a moſt particular regard. In 1663, he received a handſome preſent of money from Lewis XIV. of France, and the ſame time the following obliging letter from Monſ. Colbert. "Sir, Though the king be not your ſovereign, he is willing nevertheleſs to be your benefactor; and has commanded me to ſend you the bill of exchange,

exchange, hereunto annexed, as a mark of his eſteem, and as a pledge of his protection. Every one knows, that you worthily follow the example of the famous Voſſius your father; and that, having received from him a name which hath rendered him illuſtrious by his writings, you will preſerve the glory of it by yours. Theſe things being known to his majeſty, it is with pleaſure that he makes this gratification of your merit," &c. After the death of his father, he was offered the hiſtory-profeſſorſhip there; but refuſed it; preferring a ſtudious retirement to any honours. In 1670, he came over to England, and was that year created doctor of laws at Oxford; "after he had been," ſays Wood, "with great humanity and friendſhip entertained by ſome of the chief heads of colleges, as his father had been before in 1629." In 1673, Charles II. made him canon of Windſor, aſſigning him lodgings in the caſtle, where he died Feb. the 10th, 1688. He left behind him the beſt private library, as it was then ſuppoſed, in the world; which, to the ſhame and reproach of England, was ſuffered to be purchaſed and carried away by the univerſity of Leyden.

M. des Maizeaux, in his life of St. Evremond, has recorded ſeveral particulars relative to the life and character of Iſaac Voſſius, which it is proper to mention here. St. Evremond, he tells us, uſed to ſpend the ſummers with the court at Windſor, and there often ſaw Voſſius; who, as St. Evremond deſcribed him, underſtood almoſt all the languages in Europe, without being able to ſpeak one of them well; who knew to the very bottom the genius and cuſtoms of antiquity, yet was an utter ſtranger to the manners of his own times. He expreſſed himſelf in converſation as a man would have done in a commentary upon Juvenal or Petronius. He publiſhed books to prove, that the Septuagint verſion was divinely inſpired; yet diſcovered, in private converſation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, ſhewed that he did not. Yet, to ſee the frailty of the human underſtanding, he was in other reſpects the weakeſt and moſt credulous man alive, and ready to ſwallow, without chewing, any extraordinary and wonderful thing, though ever ſo fabulous and impoſſible. This is the idea which St. Evremond, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremond. He relates, that Dr. Harſcard, dean of Windſor, with one of the canons, viſited Voſſius upon his death-bed, and preſſed him to receive the ſacrament; but could not prevail, though they begged of him at laſt, that, "if he would not do it for the love of God, he would at leaſt do it for the

honour of the chapter." Somebody having aſked him one day concerning the profeſſion of a man of letters, whom he had formerly ſeen at his houſe, he bluntly replied, "Eſt ſacrificulus in pago, & ruſticos decipit:" which may as well continue untranſlated. Des Maizeaux relates another fact concerning Voſſius, which he has received from good hands; namely, that, when Dr. Haſcard preſſed him to take the ſacrament, he replied, "I wiſh you would inſtruct me how to oblige the farmers to pay me what they owe me: this is what I would have you do for me at preſent. Such ſort of replies are ſaid to have been common with him; and that once, when a brother of his mother was ſick, and a miniſter was for giving him the communion, he oppoſed it, ſaying, "this is a pretty cuſtom enough for ſinners; but my uncle, far from being a ſinner, is a man without vices."

As to his credulity and propenſity to believe in the moſt implicit manner any thing ſingular and extraordinary, Monſ. Renaudot, in his diſſertations added to "Anciennes Relations des Indes & de la Chine," relates, that Voſſius, having had frequent conferences with the father Martini, during that Jeſuit's reſidence in Holland for the printing his "Atlas Chinois," made no ſcruple of believing all which he told him concerning the wonderful things in China; and that he did not ſtop where Martini ſtopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chineſe accounts above that of the books of Moſes. Charles II, who knew his nature and character well, uſed to call him the ſtrangeſt man in the world; for "there is nothing," the king would ſay, "which he refuſes to believe, except the Bible;" and it is probable, that the noble author of the "Characteriſtics" had him in his eye while he was writing the following paragraph. "It muſt certainly be ſomething elſe than incredulity, which faſhions the taſte and judgement of many gentlemen, whom we hear cenſured as Atheiſts, for attempting to philoſophiſe after a newer manner than any known of late. I have ever thought this ſort of men to be in general more credulous, though after another manner, than the mere vulgar. Beſides what I have obſerved in converſation with the men of this character, I can produce many anathematized authors, who, if they want a true Iſraelitiſh faith, can make amends by a Chineſe or Indian one. If they are ſhort in Syria or the Paleſtine, they have their full meaſure in America or Japan. Hiſtories of Incas or Iroquois, written by friers and miſſionaries, pirates and renegadoes, ſea-captains and truſty travellers, paſs for authentic records, and are canonical with the virtuoſos of this ſort. Though Chriſtian miracles may not ſo well ſatisfy them, they dwell with the greateſt contentment on the prodigies of Mooriſh

and Pagan countries." This perfectly correſponds with the nature and character of Iſaac Voſſius, whomſoever lord Shafteſbury might mean to deſcribe.

His works, though very numerous, are yet neither ſo numerous nor ſo uſeful as his father's: indeed he wrote very little that is of any uſe at all. His firſt publication was "Periplus Scylacis Caryandenſis & Anonymi Periplus Ponti Euxini, Græce & Latine, cum notis. Amſt. 1639," 4to. This was only in his twenty-firſt year; yet James Gronovius judged his notes worth inſerting in the new augmented edition which he gave of theſe authors at Leyden 1697, under the title of "Geographia antiqua," in 4to. The year after, 1640, he publiſhed "Juſtin," with notes, at Leyden, in 12mo. This was alſo a work of his youth. "Ignatii Epiſtolæ, & Barnabæ Epiſtola, Græce & Latine, cum notis, Amſt. 1646," in 4to. He was the firſt who publiſhed the genuine epiſtles of Ignatius; and he did it from a Greek manuſcript in the library at Florence, which was found to agree exactly with the antient Latin verſion which archbiſhop Uſher had publiſhed two years before. His notes have been inſerted in Le Clerc's edition of the "Patres Apoſtolici." "Pomponius Mela de ſitu orbis, cum obſervationibus, Hagæ Com. 1648," 4to. Salmaſius is very much abuſed in theſe notes. "Diſſertatio de vera ætate mundi, &c. Hagæ Com. 1659," 4to. This diſſertation, in which it is attempted to eſtabliſh the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Voſſius replied in "Caſtigationes ad Scriptum Hornii de ætate Mundi, Hagæ Com. 1659," 4to. Hornius defended what he had written, the ſame year; and Voſſius, the ſame year, replied to him again in "Auctiarum Caſtigationum, &c." 4to. Hornius was not however to be ſilenced, but publiſhed another piece, ſtill in the ſame year; and then father Pezron took up and maintained the opinion of Voſſius, in his finely-written book, intituled, "L'Antiquité de temps rétablie, in 1661." Voſſius publiſhed "De Septuaginta Interpretibus, eorumque tralatione & chronologia Diſſertationes;" and, in 1663, "Appendix ad hunc librum, ſeu Reſponſiones ad objecta variorum Theologorum:" both in 4to. His next publications were upon philoſophical ſubjects, as "de luce," "de motu marium & ventorum," "de Nili & aliorum fluminum origine;" which are of little conſequence. "De Poematum cantu & viribus Rythmi, Oxon. 1673," in 8vo. There are ſome very curious things in this piece. "De Sibyllinis aliiſque, quæ Chriſti natalem præceſſere, Oraculis, Oxon. 1679: reprinted in "Variarum Obſervationum Liber." "Catullus, & in eum Iſaaci Voſſii Obſervationes,

Lond.

Lond. 1614," 4to. There is a great deal of erudition as well as a great deal of obſcenity in theſe notes of Voſſius. The greateſt part of a treatiſe by Adrian Beverland "de proſtibulis veterum," the printing of which had been prohibited, was inſerted in them; which being known, the preſs was ſtopped from proceeding any farther; and the edition, though begun and carried on in Holland, was brought over to England to be finiſhed; as may appear from the different characters of the end, the title, and the preface. In 1685, he publiſhed a thin quarto volume at London, intituled, "Variarum Obſervationum Liber," in which are contained the following diſſertations: "De Antiquæ Romæ & aliarum quarundum urbium magnitudine; De Artibus & Scientiis Sinarum; De Origine & Progreſſu Pulveris Bellici apud Europæos; De Triremium & Liburnicarum conſtructione; De emendatione Longitudinum; De patefacienda per Septentrionem ad Japonenſis & Indos navigatione; De apparentibus in Luna circulis; Diurna Telluris converſione omnia gravia ad medum tendere:" to which are ſubjoined, "De Sibyllinis Oraculis, Reſponſio ad Objecta nuperæ Criticæ Sacræ," and "Ad iteratas P. Simonii objectiones altera Reſponſio." Voſſius's propenſity to the marvellous, and his prejudices for antiquity, appear from the firſt page of this book of various obſervations; where he tells us, that antient Rome was twenty times as big as Paris and London put together are at preſent; and aſſigns it fourteen millions of inhabitants; which however is nothing in compariſon of the ſingle town of Hanchou in China, whoſe inhabitants, he aſſures us, amount to twenty millions, beſides the ſuburbs. We may ſay of this "Variarum Obſervationum Liber," as we may of Iſaac Voſſius's works in general, that they all ſhew ingenuity and learning, and that there are in them ſome ſingular and ſtriking obſervations; but that yet very little knowledge is to be drawn from, and very little uſe to be made of them. "Obſervationum ad Pomponium Melam appendix: accedit ad tertias P. Simonii objectiones Reſponſio, &c. Lond. 1686," 4to. James Gronovius, having uſed Voſſius ill in his edition of "Mela," at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is alſo anſwered, in a ſhort piece contained in this publication; who had advanced ſomething againſt Voſſius's notions of the Septuagint verſion, in his "Diſſertatio contra Hiſtoriam Ariſteæ de LXX. Interpretibus, printed at Oxford, 1685."

The reader is probably now ready to conclude, that great parts and great learning are allotted to ſome men for very little purpoſes; ſince, out of the numerous productions of Iſaac Voſſius, there is ſcarcely one of any uſe to mankind, or which even was ſo at the time of its publication.

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The journaliſts of Trevoux having contraſted the different natures of Gerard and Iſaac Voſſius, by drawing a parallel between them, and as this contraſt very well illuſtrates the character of each, it will make a proper concluſion to our account of theſe two great men. "Nothing," ſay they, "can be more oppoſite than the characters of this father and ſon; nothing more different than the make of their underſtandings. In the father, judgement prevails; in the ſon, imagination: the father labours ſlowly; the ſon goes on with eaſe: the father diſtruſts the beſt-founded conjectures; the ſon loves nothing but conjectures, and theſe bold and daring; the father forms his opinions upon what he reads; the ſon conceives an opinion, and then reads; the father endeavours to penetrate the ſenſe of the author he cites, and pays a proper deference to their authority, as to maſters; the ſon impoſes his own ſenſe on theſe authors, and regards them as ſlaves, who ought to give teſtimony as he would have them; the father's aim was to inſtruct; the ſon's to parade and make a noiſe; truth was the father's darling object; novelty the ſon's. In the father, we admire vaſt erudition, orderly arranged and clearly expreſſed; in the ſon, a dazzling turn of ſtyle, ſingular thoughts, and a vivacity, which even pleaſes in a bad cauſe: the father has written good books; the ſon has written curious books. Their hearts alſo were as unlike and different as their heads. The father was a man of probity, and regular in his manners; was unhappily born a Calviniſt, yet had the ſervice of his religion always in his view, diſcovered many of its errors, and approached as nearly to the true faith as mere reaſon could enable him. The ſon was a libertine both in principle and practice, made religion the object of his inſults, and only ſtudied to find out the weak ſides of it: his obſcene and ſhameful notes upon Catullus, printed at the cloſe of his life, ſhew alſo plainly enough what kind of man he was."

VOSSIUS (Dionysius), born at Dort, and brother of the former, became learned in the Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spaniſh, languages; and there is of his, among other ſmall things, "Maimonides de Idololatria, cum Latina verſione & notis," printed at the end of his father's work "de origine & progreſſu Idololatriæ;" and ſome notes upon Cæſar's Commentaries, to be found in the edition of "Grævius, at Amſterdam, in 1697."

VOSSIUS (Gerard), a very learned man, whom ſome have confounded with John Gerard Voſſius: but he was a different perſon, and does not appear to have been related to the family of Gerard. He was an eccleſiaſtic of the church of Rome, employed in ſome conſiderable offices under the popes, and died at Liege, where he was born in 1609. He publiſhed a Latin

a Latin commentary upon "Cicero in Somnium Scipionis," at Rome, 1575; and all the works of Gregory Thaumaturgus, Ephrem Syrus, and ſome pieces of John Chryſoſtom and Theodoret, with Latin verſions and notes.

VOUET (SIMON), a French painter, very celebrated in his day, was born at Paris in 1582, and bred up under his father, who was a painter alſo. He knew ſo much of his art, and was in ſuch repute at twenty years of age, that Monſ. de Sancy, who was going ambaſſador to Conſtantinople, took him with him as his painter. There he drew the picture of the grand ſignor; and, though it was impoſſible to do it otherwiſe than by the ſtrength of memory, and from a view of him at the ambaſſador's audience, yet it was extremely like. Thence he went to Venice; and afterwards, ſettling himſelf in Rome, became ſo illuſtrious in his profeſſion, that, beſides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was choſen prince of the Roman academy of St. Luke. He ſtayed fourteen years in Italy; and then, in 1627, Lewis XIII, who, in conſideration of his capacity, had allowed him a penſion all the while he was abroad, ſent for him home to work in his palaces. He practiſed both in portraits and hiſtories; and furniſhed ſome of the apartments of the Louvre, the palaces of Luxemburg and St. Germains, the galleries of cardinal Richelieu, and other public places, with his works. His greateſt perfection lay in his agreeable colouring, and his briſk and lively pencil; otherwiſe he was but very indifferently qualified. He had no genius for grand compoſitions, was unhappy in his invention, unacquainted with the rules of perſpective, and underſtood but little of the union of colours, or the doctrine of lights and ſhadows. Nevertheleſs, France is indebted to him for deſtroying the inſipid and barbarous manner which then reigned, and for beginning to introduce a good goût. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it, and brought him diſciples from all parts. Moſt of the ſucceeding painters, who were famous in their profeſſion, were bred up under him: as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Freſnoy, and ſeveral others, whom he employed as aſſiſtants: for, it would be wondeful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many diſciples, whom he trained to his manner, and who well knew how to execute his deſigns. He had the honour alſo, not to be forgotten, to inſtruct the king himſelf in the art of deſigning.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his ſon-in-law, as well as his pupil,

pupil, engraved the greateſt part of his works. He had a brother, whoſe name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

VROON (Henry Cornelius), a Dutch painter, was born at Haerlem in 1566. In a voyage to Spain he was ſhipwrecked on the coaſt of Portugal. Relating at Liſbon the danger he had eſcaped, a portrait-painter there engaged him to draw the ſtorm he deſcribed, in which he ſucceeded ſo happily, that it was ſold to a nobleman for a conſiderable price. Vroon continued to be employed; and improved ſo much in ſea-pieces, that having got money, and returning home, he applied himſelf entirely to that ſtyle of painting. At this period, the great earl of Nottingham, lord-high-admiral of England, whoſe defeat of the Spaniſh armada had eſtabliſhed the throne of his miſtreſs, being deſirous of preſerving the detail of that illuſtrious event, had beſpoken a ſuit of tapeſtry, deſcribing the particulars of each day's engagement. Vroon was engaged to draw the deſigns, and came to England to receive inſtructions. The excellence of the performance, obvious to the public eye, makes encomiums unneceſſary. It was during the republic that this noble trophy was placed in a temple worthy of it, the houſe of lords, which was then uſed for committees of the commons. Mr. Walpole, from whom the above extract is taken, has not certified the date of Vroon's death.

URCEUS (Anthony Codrus), a moſt learned and unfortunate Italian, was born at Ravenna, according to Pierius Valerianus; but Geſner, quoting Bartholomew of Bologna, declares, that he was born in 1446 at Herberia, a ſmall town about ſeven miles from Modena. He deſerves to be mentioned, not ſo much on account of the monuments of literature which he has left, as to ſhew, for he is a ſtriking inſtance of it, what miſeries men bring upon themſelves by ſetting their affections unreaſonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was ſo very dark, that he was forced to uſe a candle in the daytime; and one day, going abroad without putting it out, his library was ſet on fire, and ſome papers which he had prepared for the preſs were burned. The inſtant he was informed of this ill news, he was affected even to madneſs. He ran furiouſly to the palace; and, ſtopping at the door of his apartment, he cried aloud, "Chriſt Jeſus! what mighty crime have I committed? whom of your followers have I ever injured, that you thus rage with inexpiable hatred againſt me?" Then, turning himſelf to an image of the Virgin Mary near at hand, "Virgin," ſays he, "hear what I have to ſay: for I ſpeak in earneſt, and with a compoſed ſpirit. If I ſhall

happen to addreſs you in my dying moments, I humbly intreat you not to hear me, nor to receive me into heaven; for, I have determined to ſpend all eternity in hell." Thoſe who heard theſe blaſphemous expreſſions endeavoured to comfort him, but all to no purpoſe; for, the ſociety of mankind being no longer ſupportable to him, he left the city, and retired, like a ſavage, to the deep receſſes of the wood. Some ſay he was murdered there by ruffians; others, that he died at Bologna in 1500, after much contrition and penitence. His works, printed at Baſil in 1540, conſiſt of ſpeeches, letters, and poems: to which is prefixed an account of his life, by Bartholomew Blanchinus, of Bologna.

URSINUS (ZACHARY), was one of the moſt celebrated Proteſtant divines of the 16th century. He was born at Breſlau in Sileſia in 1534. Having made great progreſs in his ſtudies, he was ſent to Wirtemberg in 1550, where he proſecuted his literary purſuits for ſeven years, and where he obtained the friendſhip and affection of Melancthon. Urſinus followed Melancthon to the conference at Worms in 1557; whence he went to Geneva, and afterwards to Paris. At this place he remained ſome time, as well to acquire the language as to ſtudy Hebrew under John Mercerus. In 1558, he was invited by the magiſtrates of Breſlaw to preſide over their academy; and this ſituation he accepted and adorned. When the diſcovery was made that he was not a perfect Lutheran, he became the object of much perſecution and controverſy. To avoid this, Urſinus left Breſlaw, and went to Zurich, where he was received with much honour and affection by Geſner, Bullinger, and other eminent characters. Hence he was invited by the univerſity of Heidelberg in 1561, to inſtruct ſtudents in their Collegium Sapientiæ. Here alſo he was made profeſſor of common places, and took his degree of doctor of divinity. In this honourable ſituation he continued till the year 1568. The elector palatine Frederic III. became his protector; and at his order Urſinus compoſed the catechiſm of the palatinate, againſt which the more rigid Lutherans raiſed numerous clamours. On the death of this prince, Urſinus was obliged to leave Heidelberg; and prince Lewis could not ſuffer any miniſter to remain there who was not a rigid Lutheran. He accordingly went to Neuſtadt, to be profeſſor of divinity in the ſchool erected there by prince Caſimir. Here alſo he gave private lectures in logic, and wrote ſeveral books. His health began now to be exceedingly impaired, and he died at Neuſtadt in 1583, in only the 49th year of his age. Bayle ſays he was a laborious and modeſt, though a very paſſionate, man: he had a lively genius,

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a conſiderable ſtock of learning, and a remarkable dexterity in anſwering queſtions of perplexity and difficulty.

URSUS (Nicolas Raimarus), a very extrardinary perſon, and diſtinguiſhed in the ſcience of aſtronomy, was born at Henſtedt in Dithmarſen, which is part of the dukedom of Holſtein, about 1550. He was a ſwineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours he could ſpare from his hogs in learning to read and write. He afterwards applied himſelf to the ſtudy of learning the languages; and, having a ſtrong genius, made a very ſwift progreſs in Latin and Greek. He alſo learned the French tongue, the mathematics, aſtronomy, and philoſophy; and moſt of them without the aſſiſtance of a maſter. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this laſt place that he invented a new ſyſtem of aſtronomy, very little different from Tycho Brahe. He communicated it in 1586 to the landgrave of Heſſe, which gave riſe to a terrible diſpute between him and Tycho Brahe. Tycho charged him with being a plagiary; who, as he related, happening to come with his maſter into his ſtudy, ſaw there, on a piece of paper, the figure of his ſyſtem; and afterwards inſolently boaſted, that himſelf was the inventor of it. Urſus, upon this accuſation, wrote furiouſly againſt Tycho; called the honour of his invention into queſtion, aſcribing the ſyſtem which he pretended was his own to Apollonius Pergæus; and in ſhort abuſed him in ſo brutal a manner that he was going to be proſecuted for it. He was afterwards invited, by his imperial majeſty, to teach the mathematics in Prague, from which city, to avoid the preſence of Tycho Brahe, he withdrew ſilently in 1589, and died ſoo after. He wrote ſeveral works, which diſcover the marks of his haſty ſtudies; his erudition being indigeſted, and his ſtyle incorrect, as is almoſt always to be obſerved in the ὀψιμαθεῖς, or "late-learned."

USHER (James), archbiſhop of Armagh in Ireland and a moſt illuſtrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was deſcended from a very antient family, and born at Dublin, Jan. the 4th, 1580. His father was one of the ſix clerks in chancery; his mother the daughter of James Stanihurſt, thrice ſpeaker of the houſe of commons, recorder of the city of Dublin, and one of the maſters in chancery. This gentleman is memorable for having firſt moved queen Elizabeth to found and endow a college and univerſity at Dublin; in which he was vigorouſly ſeconded by Henry Uſher, archbiſhop of Armagh, who was James Uſher's uncle, and a very wiſe and

learned prelate. James diſcovered great parts and a ſtrong paſſion for books from his infancy; and this remarkable circumſtance attended the beginning of his literary purſuits, that he was taught to read by two aunts, who had been blind from their cradle. At eight years of age he was ſent to a ſchool, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen, who were placed at Dublin by king James I, then only king of Scotland, to keep a correſpondence with the Proteſtant nobility and gentry there, in order to ſecure an intereſt in that kingdom, when queen Elizabeth ſhould die. The queen being ſuſpicious, and not fond of king James, it was thought expedient for them to aſſume ſome diſguiſe; and ſo they took up the employment of ſchool-maſters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the the bed-chamber to king James; and Mr. Hamilton was created viſcount Clandebois.

Having continued five years under theſe excellent maſters, for he ever afterwards ſpoke of them with honour, and having made a progreſs far beyond his age, he was admitted into the college of Dublin, which was finiſhed that very year, 1593. He was one of the three firſt ſtudents who were admitted; and his name ſtands to this day in the firſt line of the roll. Here he learned logic, and the philoſophy of Ariſtotle, under Mr. Hamilton, one of his maſters, who was now made profeſſor of the univerſity: and though, as we are told, his love of poetry and cards retarded his ſtudies for ſome time, yet he ſoon recovered himſelf from theſe habits, and applied to books again with great vigour. He is ſaid to have been wonderfully affected with that paſſage in Cicero, "Neſcire quid antea quam natus ſis acciderit, id eſt ſemper eſſe puerum;" that is, "to know nothing of what happened before you were born is to be always a boy:" and Sleidan's book, "de quatuor imperiis," inſpired him with a ſtrong paſſion for the ſtudy of hiſtory, in which he afterwards became ſuperlatively excellent. At fourteen years of age he began to make extracts from all the hiſtorical books he could meet with, in order to fix the facts more firmly in his memory; and, between fifteen or ſixteen, he had made ſuch a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his "Annals," which have ſince been publiſhed.

Some time before he was bachelor of arts, he had read Stapleton's "Fortreſs of Faith;" and, finding that author confident in aſſerting antiquity for the tenets of Popery, and in taxing our church with novelty in what it diſſented from theirs, he was greatly at a loſs within himſelf where the truth lay.

day. He took it for an undeniable truth, as his hiſtorian ſays, that the antient doctrines muſt needs be the right, as the nearer the fountain the purer the ſtreams; and that errors ſprang up as the ages ſucceeded, according to that known ſaying of Tertullian, "Verum quodcunque primum, adulterum quodcunque poſterius." Biſhop Jewel had adopted the ſame principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept theſe great men from perceiving, that the queſtion concerning doctrines is not how antient but how true thoſe doctrines are: and that antiquity was very improperly made the ſtandard and teſt of their truth, ſince the firſt fathers, and Tertullian who is quoted upon this occaſion more than any of them, are in reality found to be as full of errors as the laſt. This, however, did not enter into Uſher's head; who, far from ſuſpecting that the fathers could give any countenance to Popery, did rather believe that Stapleton had miſquoted them, at leaſt had wreſted and tortured them to his own ſenſe. This made him then take up a firm reſolution, that in due time (if God gave him life) he would himſelf read all the fathers, and truſt none but his own eyes in ſearching out their ſenſe: which great work he afterwards began at twenty years of age, and finiſhed at thirty-eight; ſtrictly confining himſelf to read ſuch a portion every day, from which he ſuffered no occaſion to divert him.

The earl of Eſſex being now come over lord-lieutenant of Ireland, and chancellor of the univerſity of Dublin, there was a ſolemn act for his entertainment; and Uſher, being then bachelor of arts, was appointed to keep it, which he did with great applauſe. But, while he was buſily employed in theſe ſtudies and great deſigns to fit himſelf for the miniſtry, his father's inclinations lay unluckily towards the common law. He had all along deſigned his ſon for this ſtudy, and was about to ſend him over to the Engliſh inns of courts, in order that he might there cultivate it the better; but, dying in 1588, left him at liberty to purſue his own inclinations, which led him ſtrongly to divinity. The paternal inheritance that was now fallen into his hands did not give the leaſt interruption to his purpoſe; for, finding it ſomewhat incumbered with law-ſuits and ſiſters portions, and fearing thoſe might prove a hindrance to his ſtudies, which were the one thing only that he cared for, he gave it up to his brothers and ſiſters; only reſerving ſo much of it as might enable him to buy ſome books, and afford him a competent maintenance in the college.

And now, being ſettled to his liking, and freed from worldly connexions and cares, he devoted himſelf entirely to

the purſuit of all literature, human and divine; and did ſo much increaſe in all ſorts of knowledge, that his fame went abroad, and he ſoon became an example of piety, modeſty, and learning. There was at that time a daring and learned Jeſuit, one Henry Fitz-Symonds, then a priſoner in Dublin-Caſtle, who ſent out a challenge, defying the ableſt champion that ſhould come againſt him, to diſpute with him about the points in controverſy between the Roman and the Proteſtant churches. Uſher, though but in his 19th year, accepted the challenge; and accordingly they met. The Jeſuit deſpiſed him at firſt, as but a boy; yet, after a conference or two, was ſo very ſenſible of the quickneſs of his wit, the ſtrength of his arguments, and his ſkill in diſputation, as to decline any farther conteſt with him. This appears from the following letter of Uſher, which Dr. Parr has inſerted in his life; and which ſerves alſo to confute thoſe who have ſuppoſed that there was not any actual diſpute between them. "I was not purpoſed, Mr. Fitz-Symonds, to write unto you, before you had firſt written to me, concerning ſome chief points of your religion, as at our laſt meeting you promiſed; but, ſeeing you have deferred the ſame, for reaſons beſt known to yourſelf, I thought it not amiſs to inquire farther of your mind, concerning the continuation of the conference begun betwixt us. And to this I am the rather moved, becauſe I am credibly informed of certain reports, which I could hardly be perſuaded ſhould proceed from him, who in my preſence pretended ſo great love and affection unto me. If I am a boy, as it hath pleaſed you very contemptuouſly to name me, I give thanks to the Lord, that my carriage towards you hath been ſuch as could miniſter unto you no juſt occaſion to deſpiſe my youth. Your ſpear belike is in your own conceit a weaver's beam, and your abilities ſuch, that you deſire to encounter with the ſtouteſt champion in the hoſt of Iſrael; and therefore, like the Philiſtine, you contemn me as being a boy. Yet this I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me; in which reſpect, notwithſtanding, I thank God I am what I am: but I come in the name of the Lord of Hoſts, whoſe companies you have reproached, being certainly perſuaded, that even out of the mouths of babes and ſucklings he was able to ſhew forth his own praiſes. For the farther manifeſtation thereof, I do again earneſtly requeſt you, that, ſetting aſide all vain compariſons of perſons, we may go plainly forward in examining the matters that reſt in controverſy between us; otherwiſe I hope you will not be diſpleaſed, if, as for your part you have begun, ſo I alſo for my own part may be bold, for the clearing of myſelf and the truth which I profeſs,

profeſs, freely to make known what hath already paſſed concerning this matter. Thus intreating you in a few lines to make known unto me your purpoſe in this behalf, I end; praying the Lord, that both this and all other enterpriſes that we take in hand may be ſo ordered as may moſt make for the advancement of his own glory and the kingdom of his ſon Jeſus Chriſt.

"Tuus ad Aras uſque,

"JAMES USHER."

In 1600, he was received maſter of arts; and, in 1601, though under canonical age, yet on account of his extraordinary attainments, was ordained both deacon and prieſt by his uncle Henry Uſher, then archbiſhop of Armagh. Not long after, he was appointed to preach conſtantly before the ſtate at Chriſt-church in Dublin on Sundays in the afternoon; when he made it his buſineſs to canvaſs the chief points in diſpute between the Papiſts and the Proteſtants. He vehemently oppoſed a toleration, which the former were then ſoliciting, and ſome were conſenting to; of which he gave his opinion from theſe words of Ezekiel, "And thou ſhalt bear the iniquity of the houſe of Judah forty days; I have appointed thee each day for a year:" iv. 6. They are part of Ezekiel's viſion concerning the deſtruction of Jeruſalem and of the Jewiſh nation, which he applied thus to the ſtate of Ireland: "From this year I reckon forty years; and then thoſe, whom you now embrace, ſhall be your ruin, and you ſhall bear their iniquity." Which, being then uttered in a ſermon, ſays Dr. Parr, ſeemed only the random-thought of a young man, who was no friend to Popery; but afterwards, at the end of forty years, namely in 1641, when the Iriſh rebellion broke out and many thouſand Proteſtants were murdered, it paſſed for ſomething more than a random-thought, and was conſidered by many as even prophetical.

In 1603, he was ſent over to England with Dr. Luke Challoner, in order to purchaſe books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the ſame manner for his newly-erected library at Oxford. Three years after, he took another voyage to England, to furniſh himſelf with books and manuſcripts, which he wanted for his inquiries into Engliſh hiſtory. In 1607, he took the degree of bachelor of divinity, and ſoon after was made chancellor of St. Patric's, Dublin, by Dr. Loftus the archbiſhop; and in this place Mr. Camden found him in 1607, when he was publiſhing the laſt edition of his "Britannia;" in which, ſpeaking of Dublin, he concludes thus: "Moſt of which I acknowledge to owe to the diligence and labour of James Uſher, chancellor of the church of St. Patric, who in various learning

and judgement far exceeds his years." The ſame year, 1607, he was choſen divinity-profeſſor in the univerſity of Dublin; which office he ſuſtained thirteen years, reading lectures weekly throughout the year. In 1609, he made a third voyage to England, and became acquainted with the moſt eminent and learned men there; with Camden, Selden, Sir Robert Cotton, Lydiate, Dr. Davenant, &c. after which he conſtantly came over into England once in three years, ſpending one month at Oxford, another at Cambridge, and the reſt of his time at London, chiefly in the Cottonian library. In 1610, he was unanimouſly elected provoſt of Dublin college; but refuſed to accept that poſt, being apprehenſive of its hindering him in thoſe great deſigns he had then in hand for the promotion of learning and true religion.

In 1612, he took his doctor of divinity's degree; and the next year, being at London, publiſhed his firſt work, which was intituled, "De Eccleſiarum Chriſtianarum Succeſſione & Statu," in 4to. One of the commoneſt, yet certainly one of the ſilliеſt, objections, urged by the Papiſts againſt the Proteſtants, is, that "the Proteſtants had no religion before Luther." Jewel, biſhop of Saliſbury, therefore endeavoured to ſhew, that the principles of Proteſtants are agreeable to thoſe of the fathers of the ſix firſt centuries. Uſher's deſign was to finiſh what Jewel had begun, by ſhewing that from the ſixth century to the Reformation, namely, for 900 years, Chriſt has always had a viſible church of true Chriſtians, who had not been tainted with the errors and corruptions of the Roman church; and that theſe iſlands owe not their Chriſtianity to Rome. This was a terrible way of defending Proteſtantiſm, being a way in which it never can be defended ſo as to bring the controverſy to any clear and deciſive iſſue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a miſtaken notion of the term 'Church.' How much better have Daille and Chillingworth apprehended the true nature of this controverſy, who, paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the ſacred writings ſuggeſt, have ſet up the Bible as the only ſtandard, and rejected all doctrines which will not abide that teſt! Uſher's work in the mean time had great merit, and was juſtly had in eſteem by the learned of all orders; being ſolemnly preſented by archbiſhop Abbot to king James as the eminent firſt fruits of the college of Dublin. Our author, however, had not an opportunity to do all that he propoſed, his continuation coming down only to the year 1240. The edition of 1687 is the beſt, having many additions and enlargements; and to this edition alſo is added his "Antiquities of the Britiſh Churches."

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The ſame year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner, who died this year April the 12th, and in his laſt will recommended our author to his daughter for a huſband, if ſhe was inclined to marry. In 1615, there was holden a parliament at Dublin, and ſo a convocation of the clergy, in which were compoſed certain articles relating to the doctrine and diſcipline of the church. Theſe articles were drawn up by Uſher, and ſigned by archbiſhop Jones, then lord chancellor of Ireland, and ſpeaker of the houſe of biſhops in convocation, by order from James I, in his majeſty's name. Some perſons hence took occaſion to repreſent Dr. Uſher as a Puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, ſatisfied his majeſty ſo well upon that point that in 1620 he promoted him to the biſhopric of Meath. Nov. 1622, he made a ſpeech in the caſtle-chamber at Dublin, upon the cenſuring of certain officers, concerning the lawfulneſs of taking, and the danger of refuſing, the oath of ſupremacy; which pleaſed king James ſo well that he wrote him a letter of thanks for it. In 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himſelf had employed him to write: and ſoon after his return to Ireland was engaged in anſwering the challenge of Malone, an Iriſh Jeſuit of the college of Louvain.

He was again in England, when king James, juſt before he died, advanced him to the archbiſhopric of Armagh; but as he was preparing to return to Ireland, he was ſeized with a quartan ague, which detained him nine months. In the adminiſtration of his archbiſhopric he acted, as he had acted in every other ſtation, in a moſt exemplary manner, and vigorouſly oppoſed the deſign of granting a more full toleration to the Iriſh Papiſts. An aſſembly of the whole nation, both Papiſts and Proteſtants, had been called by the then lord deputy Falkland, for the conſideration of that point; when the biſhops, by the lord primate's invitation, met firſt at his houſe, and both he and they ſubſcribed a proteſtation againſt a toleration of Popery. But theſe matters did not hinder him from proſecuting his ſtudies, from procuring a great number of manuſcripts from the Eaſt and other parts, and from publiſhing from time to time many curious and uſeful works. In 1634, the parliament of Ireland being ready to meet, there aroſe a diſpute between the archbiſhops of Armagh and Dublin concerning precedence; but Uſher aſſerted his right with ſuch clearneſs and evidence that the point was determined in his favour.

In 1640, he came over to England, bringing his family, with an intention to return very ſoon to Ireland; but was pre-

ven'ed by the rebellion, which broke out there in 1641. He was a man of too much note, and of too high a ſtation, not to be deeply involved in and affected with the ſucceeding troubles. He is charged by ſome writers with having adviſed the king to conſent to the bill againſt the earl of Strafford, but is cleared by others: and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donate's caſtle in 1645, he aſked his grace concerning it, who flatly denied it, and ſaid it was wrongfully laid to his charge; for, that he neither adviſed nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and ſome furniture in his houſe at Drogheda, whence the library was conveyed to England: whereupon the king conferred on him the biſhopric of Carliſle, to be holden in commendam: the revenues of which however were reduced to almoſt nothing by the Scots and Engliſh armies quartering upon it. When all the lands belonging to the Engliſh biſhoprics were ſeized by the parliament, they voted him a penſion of 400l. per annum; which yet he never received above once or twice. It is ſaid, that he was invited into France by cardinal Richelieu, with a promiſe of the free exerciſe of his religion, and a conſiderable penſion; and likewiſe by the States of Holland, who offered him the place of honorary profeſſor at Leyden: but theſe facts are not certain. He removed to Oxford, not long before the king came thither; and, in 1643, was nominated one of the aſſembly of divines at Weſtminſter. He refuſed to ſit among them: and this, together with ſome of his ſermons at Oxford, giving offence to the parliament, they ordered his library to be ſeized. It was ſeized accordingly, and would have been ſold, had not Dr. Featly, who ſat among thoſe divines while his heart was with the church and king, obtained it by means of Mr. Selden for his own uſe, and ſo ſecured it to the right owner.

The king's affairs declining, and Oxford being threatened with a ſiege, he left that city, and retired to Cardiff, in Wales, to the houſe of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued ſix months here in tranquillity, proſecuting his ſtudies; and then went to the caſtle of St Donate, whither he was invited by the lady dowager Stradling; but in his journey thither was extremely ill-uſed by the people of the mountains, who took away his books and papers. At St. Donate's he found an excellent library: but a fit of ſickneſs prevented him from making all the uſe of it he propoſed. His ſickneſs was of an extraordinary nature: it began at firſt with the ſtrangury and a ſuppreſſion of urine, with extremity of torture, which at laſt cauſed a violent bleeding at the noſe, for near

near forty hours, without any intermiſſion; and, when he was every moment expected to die, the blood ſtanched, and he gradually recovered. He went to London, in 1646, upon an invitation from the counteſs of Peterborough to make her houſe his home; and, in 1647, was choſen preacher of Lincoln's inn. Amidſt all theſe changes and chances, and difficulties, and perils, and afflictions, his love of ſtudy and application to books enabled him to publiſh learned and uſeful works, relating chiefly to antiquities; the clearing of which he made ſubſervient to eccleſiaſtical purpoſes, and to the reconciling of diſaffected perſons to the government and diſcipline of the church.

During the treaty in the Iſle of Wight, he was ſent for by the king, who conſulted him about the government of the church. The execution of his majeſty ſtruck him with great horror. The counteſs of Peterborough's houſe, where the primate then lived, being juſt over-againſt Charing-Croſs, ſeveral of her gentlemen and ſervants went up to the leads of her houſe, whence they could plainly ſee what was acting before Whitehall. As ſoon as his majeſty came upon the ſcaffold, ſome of the houſehold told the primate of it; and aſked him, whether he would ſee the king once more, before he was put to death. He was at firſt unwilling, but at laſt went up; where, as the ceremonial advanced, the primate grew more and more affected; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he publiſhed the firſt part of his annals of the Old Teſtament, and the ſecond in 1654. The two parts were printed together, under the title of "Annales Veteris & Novi Teſtamenti," at Paris, 1673, and at Geneva, 1722, in folio.

His great reputation having excited in Cromwell a curioſity to ſee him, the primate, upon the uſurper's intimation of it to him, went, and was received with great civility: the uſurper made him alſo many promiſes, but never performed them. This was about 1654; in which year the primate preached Mr. Selden's funeral-ſermon in the Temple-church. March the 20th, 1655-6, he was taken ill, and died, the day following, in the counteſs of Peterborough's houſe at Ryegate in Surrey. Though he was near eighty, his illneſs proved to be a pleuriſy; for, upon opening his body, a great deal of coagulated blood was found ſettled in his left ſide. Preparations were making to bury him privately; but Cromwell ordered him to be interred with great magnificence in Weſtminſter-Abbey. The uſurper meant to make himſelf popular by this act, knowing what a high reputation the deceaſed had among

all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral-ſermon was preached by Nicolas Bernard, who had formerly been his chaplain, and was then preacher of Gray's Inn: it was printed, and is for the moſt part an account of his life. Cromwell alſo enjoined his executors not to ſell his library without his conſent. It conſiſted of ten thouſand volumes, printed and manuſcript; and after his deceaſe was even ſought for by the king of Denmark and cardinal Mazarin. Such of it as eſcaped the hands of thieves and plunderers was beſtowed upon the college at Dublin; for which the primate always intended it.

Uſher was tall, well ſhaped, and walked upright to the laſt. His hair was brown, his complexion ſanguine, his countenance full of good-nature as well as gravity: yet, Dr. Parr ſays, the air of his face was hard to hit, and that, though many pictures were taken of him, yet he never ſaw but one like him, which was done by Sir Peter Lely. He was a man who abounded in all graces, moral as well as ſpiritual; which, joined with the greateſt abilities and learning, made him upon the whole a very complete character. He publiſhed a great many works in Latin and in Engliſh; and ſome in both languages were publiſhed after his death. He left alſo many manuſcripts. He had made large notes and obſervations upon the writings and characters of the fathers and eccleſiaſtical authors, which he deſigned as the foundation of a large and elaborate work, to be called "Theologica Bibliotheca; and this was indeed, of all his works, that which he had moſt ſet his heart upon: yet the calamities of the times would not ſuffer him to finiſh it. He left theſe papers, however, to Dr Gerard Langbaine, provoſt of Queen's college, as the only man on whoſe learning as well as friendſhip he could rely, to fill them up and caſt them into ſuch a form as might render them fit for the preſs: but Langbaine, while purſuing his taſk in the public library, got ſo ſevere a cold, that he died in 1657; and then the work came to nothing, though Dr. Fell afterwards made ſome attempts to get it finiſhed. A copy of it is lodged in the Bodleian library.

Three hundred letters between Uſher and his learned correſpondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were publiſhed at London in 1686, folio.

UTENHOVIUS (Charles), of Ghent, was a friend and correſpondent of Turnebus, and was of a ſimilar genius with that great man. He wrote poems in Greek and Latin on a variety of ſubjects. Died at Cologn in 1600.

W.

W.

WADSWORTH (THOMAS) was born in St. Saviour's, Southwark, and educated in Chriſt's college, Cambridge, when he was under the tuition of Dr. Owtram, a tutor of eminence. He was, at the reſtoration, miniſter of Newington Butts, where he not only ſpent his time but a great part of his fortune in works of piety and charity. He diſtributed Bibles among the poor, and conſtantly viſited his pariſhioners, and inſtructed them from houſe to houſe. He was, at the time of the ejection, miniſter of St. Laurence, Poultney, in London, and afterwards preached privately at Newington, Theobalds, and Southwark. He received nothing for his labours, but was content to ſpend and be ſpent in his great maſter's ſervice. His Diary, printed at the end of his life, contains the ſtrongeſt proofs of his being an excellent Chriſtian; and it is no leſs evident, from his practical works, that he ſtrove to make others as good Chriſtians as himſelf. He died of the ſtone, the 29th of October, 1676, aged 46. His funeral-ſermon was preached by Mr. Bragge.

WAGENSEIL (JOHN CHRISTOPHER), a very learned German, was the ſon of a reputable and ſubſtantial tradeſman, and born at Nuremberg in 1633. He was ſent early to a ſchool at Stockholm; whence he was taken at thirteen, and placed in the univerſity of Altorf. The diſtinction, to which he there raiſed himſelf by his abilities and learning, recommended him to ſome nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an inſtructor to the ſons of this nobleman, but accompanied them in their travels to France, Spain, England, Holland, ſeveral parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from ſeveral univerſities: thoſe of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV, and was received Doctor of Law, at Orleans, in June 1665. Several places would have detained him, but the love

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of his native country prevailed; and, after a ramble of ſix years, he arrived at Nuremberg in 1667. He was immediately made Profeſſor of Law and Hiſtory in the univerſity of Altorf; but, about eight years after, changed his Profeſſorſhip of Hiſtory for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two ſons to his care, and at the ſame time honoured him with the title of Counſellor. The princes of Germany held him in high eſteem; and the emperor himſelf admitted him to private conferences, in 1691, when he was at Vienna about buſineſs. In 1697, the town of Nuremberg gave him marks of their eſteem, by adding to his titles that of Doctor of Canon Law, and by committing the univerſity-library to his care. He was twice married; the firſt time in 1667, the ſecond in 1701. He died in 1706, aged 72.

He wrote and publiſhed near twenty works, ſome in French, the others in Latin. The firſt came out at Nuremberg in 1667, the deſign of which is to ſhew the ſpuriouſneſs of the pretended Fragment of Petronius. In another, printed in the firſt volume of "Amœnitates Literariæ," he endeavours to prove the real exiſtence of Pope Joan, which has been ſo much queſtioned. His principal work is intituled, "Tela Ignea Satanæ. Altorf, 1681," in 2 vols. 4to. This is a collection of pieces written by the Jews againſt the Chriſtian religion; with a Latin verſion, and long notes in the way of refutation, by Wagenſeilius.

WAGNER (John James), a Swiſs Phyſician, born in 1641, was author of "Hiſtoria Naturalis Helvetiæ curioſa;" to which, as ſome ſay, our countryman Ray was much indebted. He died in 1695.

WAGSTAFFE (Thomas), an eminent Nonjuror and Writer, was of a Gentleman's family in Warwicſhire, and born 1645. He was educated at the Charter-houſe ſchool; and, in 1660, admitted Commoner of New Inn at Oxford. He took the degrees in Arts; and, going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamſhire; and, in 1684, was preſented by the king to the chancellorſhip of Lichfield, together with the prebend of Alderwas in the ſame church. The ſame year, the biſhop of London gave him the rectory of St. Margaret Pattens in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practiſed phyſic many years, wearing his gown all the while. February the 23d, 1693, he was conſecrated biſhop by Lloyd biſhop of Norwich, Turner biſhop of Ely, and White, biſhop of Peterborough; which ſolemnity was per-

performed at the biſhop of Peterborough's lodgings in the houſe of the Rev. Mr. Giffard at Southgate, Henry earl of Clarendon being preſent. Wagſtaffe was conſecrated ſuffragan of Thetford. Wagſtaffe died, October the 17th, 1712, after having given many proofs of good parts and learning: he wrote and publiſhed many pieces in defence of the conſtitution of the church and ſtate, according to the Nonjuring ſyſtem. He was alſo a moſt zealous advocate for the genuineneſs of the celebrated book, called "Εικων Βασιλικη:" which he defended in two or three pamphlets, againſt all oppoſers, as the real work of the royal author, to whom it was aſcribed.

WAKE (Dr. WILLIAM), an eminent Engliſh prelate, was the ſon of William Wake in the county of Dorſet, gentleman, and born in 1657. In 1672, he was admitted a member of Chriſt-church in Oxford; where, taking the degrees in Arts, he afterwards went into orders, and was appointed preacher to the ſociety of Gray's Inn. In the reign of James II. he attended the lord viſcount Preſton, embaſſador to France, as his chaplain; and, upon his return to England, diſtinguiſhed himſelf in the diſpute between the Proteſtants and Papiſts. He publiſhed the following pieces; 1. "An Expoſition of the doctrine of the Church of England in the ſeveral Articles propoſed by Monſieur de Meaux, late biſhop of Condom, in his Expoſition of the Doctrine of the Catholic Church. To which is prefixed a particular account of Monſieur de Meaux's book, 1686," 4to. 2. "A Defence of the ſame, againſt de Meaux and his Vindicator, 1686," 4to. 3. "A ſecond Defence, &c. 1688," 4to. 4. "A Diſcourſe of the Holy Euchariſt, in the two great Points of the Real Preſence and the Adoration of the Hoſt, 1687," 4to. 5. "A Diſcourſe concerning the Nature of Idolatry, in which a late Author's true and only Notion of Idolatry is conſidered and confuted, 1688," 4to. This was written againſt the "Reaſons for abrogating the Teſt," by Samuel Parker, biſhop of Oxford. 6. "Sure and honeſt Means for the Converſion of all Heretics," &c. 1688, 4to. This is a Tranſlation from the French, with a Preface by our Author. 7. "An hiſtorical Treatiſe of Tranſubſtantiation, wherein is made appear, that, according to the Principles of that Church, this Doctrine cannot be an article of Faith, 1687," 4to. This was written by a Member of the Church of Rome, and publiſhed by our author. 8. "Two Diſcourſes of Purgatory and Prayer for the dead, 1688," 4to. 9. "A Continuation of the preſent State of the Controverſy between the Church of England and the Church of Rome: being a full Account of the books publiſhed on both ſides, 1688," 4to.

In

In 1689, he took the degree of D. D; and was appointed deputy clerk of the cloſet and chaplain in ordinary to king William and queen Mary. The ſame year he was made canon of Chriſt-Church, in the room of Dr. Aldrich, promoted to the deanry thereof; rector of St. James's, Weſtminſter, in 1694; dean of Exeter in 1701; biſhop of Lincoln, 1705; and archbiſhop of Canterbury in Jan. 1715-16. He was a principal figure in that great ſcene of controverſy, which opened itſelf with regard to the convocation, at the cloſe of the laſt century; of which we ſhall only take notice ſo far as he was concerned, ſomething having been already ſaid upon it under the article of Atterbury. In 1697, there was publiſhed an anonymous pamphlet, intituled, "A Letter to a Convocation-man concerning the Rights, Powers, and Privileges, of that Body:" to which an anſwer was publiſhed the ſame year, by Dr. Wake, under this title, "The Authority of Chriſtian Princes over their eccleſiaſtical Synods aſſerted, with particular Reſpect to the Convocations of the Clergy of the Realm and Church of England," 8vo: and, this being attacked, the doctor vindicated himſelf in "An Appeal to all the true Members of the Church of England, in Behalf of the King's eccleſiaſtical ſupremacy, as by law eſtabliſhed; by our Convocations approved; and by our moſt eminent Biſhops and Clergymen ſtated and defended, againſt both the Popiſh and Fanatical Oppoſers of it, 1698," 8vo. In 1700, the celebrated Atterbury entered into this diſpute with great vigour and reſolution, and publiſhed an anſwer to Dr. Wake's book, intituled, "The Rights, Powers, and Privileges, of an Engliſh Convocation, ſtated and defended," 8vo: reprinted in 1701, with additions. The controverſy now grew warm, and ſeveral writers of conſiderable note engaged in it. Burnet, biſhop of Saliſbury, and Kennet, afterwards biſhop of Peterborough, wrote animadverſions upon Atterbury's work; and Kennet's piece againſt it was a particular reply to it, written under the countenance of archbiſhop Teniſon. Hody, Gibſon, Hooper, were concerned in it: Hooper was on the ſide of Atterbury; Hody and Gibſon againſt him. But the moſt conſiderable and deciſive anſwer to Atterbury was Dr. Wake's large work, intituled, "The State of the Church and Clergy of England, in their Councils, Synods, Convocations, Conventions, and other public Aſſemblies, hiſtorically deduced from the Converſion of the Saxons to the preſent Times, 1703," in folio. This work was eſteemed not only a full and ſufficient anſwer to Atterbury, but deciſive with regard to the controverſy in general.

Beſides what biſhop Wake wrote and publiſhed in theſe two memorable controverſies, he was the author of ſeveral other

other things. A large volume in 8vo of his "Sermons and diſcourſes on ſeveral occaſions" was publiſhed in 1690; beſides Sermons and Charges, which came out afterwards. In 1693, he publiſhed an Engliſh verſion of "The genuine Epiſtles of the apoſtolical Fathers, St. Barnabas, St. Ignatius, St. Clement, St. Polycarp, the Shepherd of Hermas, and the Martyrdoms of St. Ignatius and Polycarp; with a large preliminary Diſcourſe relating to the ſeveral Treatiſes here put together;" a ſecond edition of which was publiſhed in 1710, 8vo, with ſuch corrections and improvements "as to render it," he ſays, "almoſt a new work." In 1719, a letter ſuppoſed to be written by him to a Profeſſor of Zurich in Switzerland, containing very bitter invectives againſt Dr. Hoadley, biſhop of Bangor, and others who favoured his doctrines, occaſioned two very ſevere pamphlets againſt him: one, intituled, "A ſhort Vindication of the Lord Archbiſhop of Canterbury from the Imputation of being the Author of a Letter, lately printed at Zurich concerning the State of Religion in England:" the other, "A Letter to the Lord Archbiſhop of Canterbury, proving that his Grace cannot be the author of the Letter to an eminent Preſbyterian Clergyman in Switzerland, in which the preſent State of Religion in England is blackened and expoſed, and the preſent Miniſtry are miſrepreſented and traduced." Mr. Thomas Gordon, the famed author of the "Independent Whig," is ſuppoſed to have been the writer of the laſt pamphlet. They were both anſwered in 1770 by another, intituled, "A Vindication of the Orthodox Clergy, in Anſwer to two ſcurrilous Libels, pretending to be a Vindication of his Lordſhip of Canterbury, but ſcandalouſly reflecting upon his Grace and the moſt Orthodox Clergy."

He died at Lambeth, January 24, 1736-7, and left ſeveral daughters. He was a man of uncommon abilities and learning; was an advocate for free inquiry and liberty when he was young; but age and preferment ſeem to have changed him a little in that reſpect; at leaſt he was far from being ſo zealous about them after his advancement to the ſee of Canterbury.

WAKE, (Sir Isaac), a miſcellaneous and political writer, deſcended from an ancient family of that name, ſeated at Sancey foreſt in Northamptonſhire. He was bred at Merton-College, Oxford, and made univerſity orator in 1604. Sir Dudley Carleton, ſecretary of ſtate, choſe him for his under-ſecretary, and he was afterwards ſent ambaſſador to Venice, Savoy, and France, in which country he died in 1632.

WAKEFELD (Robert) was a native of the North of England; but the place of his birth is not certainly known. Having

Having ſtudied ſome years in Oxford, he travelled abroad, and acquired great reputation for his knowledge of the languages; for, in 1519, he was appointed, by the emperor, Hebrew profeſſor in the univerſity of Lovain, but continued not above a month there, having been recommended to king Henry VIII. by Dr. Paice, then dean of St. Paul's. July, 1530, he was appointed Hebrew profeſſor in the univerſity of Oxford, and one of the canons of Chriſt's church college, which had been lately founded by Cardinal Wolſey. When Wakefeld ſaw the religious houſes deſtroyed, he carefully preſerved ſome curious manuſcripts, among which was a Hebrew Dictionary written many years before. He wrote many pamphlets in Latin on the abuſes of Papal power and the celibacy of the clergy, and died at London, in 1537.

WALKER (ROBERT), principal painter to Oliver Cromwell, whom he painted more than once. One of his portraits, ſays Mr. Walpole, in his anecdotes, was purchaſed by the great duke of Tuſcany, whoſe agent having orders to procure one, and meeting with one in the hands of a female relation of the protector, offered to purchaſe it; but being refuſed, and continuing his ſolicitation, ſhe, to put him off, aſked 500 l. and was paid it. Walker had for ſome time an apartment in Arundel-houſe, and died a little before the reſtoration.

WALKER (GEORGE), an Iriſh miniſter, and governor of London-Derry, in 1689, famous for his gallant defence of that place againſt the forces of James II. till it was relieved by forces and proviſions from England, for which he was handſomely rewarded by William III. He was born of Engliſh parents in the county of Tyrone, educated at Glaſgow, and afterwards beneficed at Dungannon, not many miles diſtant from the city of Derry; to which place he retired when the Proteſtants therein were reſolved to defend it againſt Richard earl of Tyrconell and all king James's adherents. Here he became a defendant; and, after the death of the brave colonel Baker, had a great ſhare in the government of it, which he managed with much prudence and valour. He was ſlain fighting in the Proteſtant cauſe with king William at the battle of the Boyne.

WALKER (SAMUEL), a pious divine of the Church of England, and lineally deſcended from Dr. Joſeph Hall, biſhop of Exeter, was born there December 16, 1714. He ſtudied at Exeter college in the univerſity of Oxford, and took his degrees there in 1737. He was travelling preceptor to the ſon of lord Rolle. In 1738, he was preſented to the curacy of Dodeſcomb-Leigh, near Exeter, whence he was tranſlated, in 1740, to Lanlivery; and, in 1746, entered upon the

the charge of Truro in Cornwal, which place he held to the time of his death, July 19, 1761, in the 48th year of his age. His ſermons are printed in 2 vols 8vo.

WALKER (OBADIAH, B. D.) he was a native of Yorkſhire, and educated in Univerſity-college, Oxford, of which he roſe to be maſter. He was in his early youth ſtrongly attached to ſuperſtition; and in king James's time, in order to procure court favour, he embraced the Roman Catholic religion; but this, inſtead of promoting his intereſt, procured him a great number of enemies. He was rejected from his college at the Revolution, and ſpent the remainder of his days in the houſe of the great Dr. Radcliffe, who had been his pupil at Oxford. He died 1698, and was buried in the church-yard of St. Pancras, near London. He wrote the "Life of Chriſt," and a variety of ſmall tracts.

WALL (Dr. MARTIN), a learned phyſician, author of a "Treatiſe on the Virtues of Malvern Water," was born at Powick, in Worceſterſhire, 1708. He received the firſt rudiments of letters at a Grammar-ſchool, at Worceſter, whence he was elected ſcholar of Worceſter-college, Oxford, in June, 1726. In 1735, he was elected fellow of Merton-college, ſoon after which he took the degree of batchelor of phyſic, and removed to the city of Worceſter, where he was many years ſettled in the practice of that profeſſion. In 1759, he took the degree of M. D. Beſides the above-mentioned book, he has enriched the repoſitories of medical knowledge with many valuable tracts, which, ſince his death, have been collected into an 8vo edition, by his ſon, and printed at Oxford in 1780. His principal amuſement was painting, and it has been ſaid of him, that, if he had not been one of the beſt phyſicians, he would have been the beſt painter of his age. He drew the deſign for the two frontiſpieces to "Harvey's Meditations." His death happened at Bath, after a lingering diſorder, June 27, 1776, and he lies buried in the abbey-church.

WALLER (EDMUND), an Engliſh poet, was the ſon of Robert Waller, Eſq. of Agmondeſham in Buckinghamſhire, by Anne the ſiſter of John Hampden, Eſq. who diſtinguiſhed himſelf ſo much in the beginning of the civil wars. He was born the 3d of March, 1605, at Coleſhill, which, though in the pariſh of Agmondeſham, ſtands in Hertfordſhire; and, his father dying when he was very young, the care of his education fell to his mother. According to the account in his life, he was ſent to Eton ſchool: but Wood tells us, that he was moſtly trained in grammar learning under Mr. Dobſon, miniſter of Great Wycombe in Bucks. He was

was afterwards ſent to King's college in Cambridge, where he could not continue long; for, at ſixteen or ſeventeen years of age, he was choſen into the laſt parliament of king James I. and ſerved as burgeſs for Agmondeſham. He began to exerciſe his poetical talent ſo early as the year 1623, as appears from a copy of verſes in his work "Upon the danger his Majeſty (being Prince) eſcaped in the road of St. Andero;" for, there prince Charles returning from Spain that year had like to have been caſt away. It was not his wit, his fine parts, or his poetry, that occaſioned him to be firſt publicly known; but it was his carrying the daughter and ſole heireſs of a rich citizen againſt a rival, whoſe intereſt was eſpouſed by the court. It is not known at what time he married his firſt lady; but he was a widower before he was five and twenty, when he began to have a paſſion for Sachariſſa, which was a fictitious name for the lady Dorothy Sidney, daughter to the earl of Leiceſter, and afterwards wife to the earl of Sunderland.

He was now known at court, and careſſed by all the people of quality, who had any reliſh for wit and polite literature, and was one of the famous club, of which the lord Falkland, Mr. Chillingworth, and other eminent men, were members. At one of their meetings, they heard a noiſe in the ſtreet; and were told, that a ſon of Ben Jonſon was arreſted. They ſent for him; and he proved to be Mr. George Morley, afterwards biſhop of Wincheſter. Mr. Waller liked him ſo well, that he paid the debt, which was about 100l. on condition that he would live with him at Beaconsfield. Mr. Morley did ſo eight or ten years; and from him Mr. Waller uſed to own, that he learned a taſte of the antient writers, and acquired what he had of their genius; not but he had given ſpecimens of his taſte and ſkill in poetry before this incident of Mr. Morley, only Mr. Morley improved and refined it.

He was returned burgeſs for Agmondeſham in the parliament which met in April, 1640. An intermiſſion of parliaments having diſguſted the nation, and raiſed jealouſies againſt the deſigns of the court, which would be ſure to diſcover themſelves whenever the king came to aſk for a ſupply, Mr. Waller was one of the firſt who condemned the preceding meaſures. He ſhewed himſelf in oppoſition to the court, and made a ſpeech in the houſe on this occaſion, April the 22d, 1649; it gives us ſome notions of his general principles in government, in which he afterwards proved very variable and inconſtant. He oppoſed the court alſo in the long parliament, which met in November following; and was choſen to impeach Judge Crawley, which he did in a warm

a warm and eloquent ſpeech, July 6, 1641. This ſpeech was ſo highly applauded, that twenty thouſand of them were ſold in one day. In 1642, he was one of the commiſſioners appointed by the parliament to preſent their propoſitions of peace to the king at Oxford. In 1643, he was deeply engaged in a deſign to reduce the city of London and the Tower to the ſervice of the king; of which Mr. Whitelocke has given the following account. "June, 1643," ſays he, "began the arraignment of Waller, Tomkyns, Challoner, and others, conſpiring to ſurpriſe the city-militia, and ſome members of parliament, and to let in the king's forces to ſurpriſe the city, and diſſolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in deſign when he and the other commiſſioners were at Oxford with the parliament's propoſitions; and that being then known to the king occaſioned him to ſpeak theſe words to Waller, when he kiſſed his hand, 'though you are the laſt, yet you are not the worſt nor the leaſt in favour.' When he was examined touching this plot, he was aſked, whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it. He anſwered, that they were not; but that he did come one evening to Selden's ſtudy, where Pierpoint and Whitelocke then were with Selden, on purpoſe to impart it to them all; and, ſpeaking of ſuch a thing in general terms, thoſe gentlemen did ſo inveigh againſt any ſuch thing as treachery and baſeneſs, and that which might be the occaſion of ſhedding much blood, that he ſaid he durſt not, for the awe and reſpect which he had for Selden and the reſt, communicate any of the particulars to them, but was almoſt diſheartened himſelf to proceed in it. They were all upon their trials condemned: Tomkyns and Challoner only were hanged: Waller had a reprieve from General Eſſex; and after a year's impriſonment paid a fine of 10,000 l. and was pardoned." The earl of Clarendon has given a particular account of this plot, and alſo of Mr. Waller's behaviour after it was diſcovered, who, upon his being taken up, ſays he, "was ſo confounded with fear and apprehenſion, that he confeſſed whatever he had ſaid, heard, thought, or ſeen; all that he knew of himſelf, and all that he ſuſpected of others, without concealing any perſon of what degree or quality ſoever, or any diſcourſe that he had ever, upon any occaſion, entertained with them." He afterwards tells us, that "Mr. Waller, though confeſſedly the moſt guilty, after he had with incredible diſſimulation acted ſuch remorſe of conſcience that his trial was put off, out of Chriſtian compaſſion, till he might recover his underſtanding (and that was not till the heat and fury of the proſecu-

tors was reaſonably abated with the ſacrifices they had made); and, by drawing viſitants to himſelf of the moſt powerful Miniſters of all factions, had, by his liberality and penitence, by his receiving vulgar and vile ſayings from them with humility and reverence as clearer convictions and informations than in his life he had ever had, and by diſtributing great ſums to them for their prayers and ghoſtly counſel, ſo ſatisfied them that they ſatisfied others, was brought at his ſuit to the Houſe of Commons bar, where, being a man very powerful in language, and who, by what he ſpoke, and in the manner of ſpeaking it, exceedingly captivated the good-will and benevolence of his hearers," he delivered an oration, "to which in truth he does as much owe the keeping his head as Catiline did the loſs of his to thoſe of Tully." One would think the noble hiſtorian ſhould have ſaid, "as Tully did the loſs of his to thoſe againſt Antony:" for, Catiline was ſlain in battle; whereas Tully's Philippics really coſt him his head. This memorable ſpeech of Mr. Waller, together with the two former, are printed at the end of his poems.

After he had ſaved himſelf from the conſequences of this plot, yet ſo as by fire, he travelled into France, where he continued ſeveral years. He reſided moſt part of his time at Rouen, where ſome of his children by a ſecond wife were born. In 1645, there was an edition of his poems. Upon his return to England, he ſided with the men in power, particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman ſtory. He frequently took notice, that when Cromwell had been called to the door, in the midſt of their diſcourſes upon theſe ſubjects, he could overhear him repeating, "The Lord will reveal, The Lord will help," and ſuch kind of cant; for which he would apologize when he came back, ſaying, "Couſin "Waller, I muſt talk to theſe men after their own way;" and would then go on where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the Reſtoration he was treated with great civility by Charles II. who always made him one of the party in his diverſions at the duke of Buckingham's and other places; and gave him a grant of the provoſtſhip of Eton-college, though that grant proved of no effect. He ſat in ſeveral parliaments after the Reſtoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the laſt. James II. having ordered the earl of Sunderland to bring Mr. Waller to him one afternoon; when he came, the king car-

carried him into his cloſet, and there aſked him, "how he liked ſuch a picture?" "Sir," ſays Mr. Waller, "my eyes are dim, and I know not whoſe it is." The king anſwered, "It is the princeſs of Orange." "And," ſays Mr. Waller, "ſhe is like the greateſt woman in the world." "Whom do you call ſo?" aſked the king. "Queen Elizabeth," ſaid he. "I wonder, Mr. Waller," replied the king, "you ſhould think ſo; but I muſt confeſs ſhe had a wiſe council." "And, Sir," ſaid Mr. Waller, "did your majeſty ever know a fool chooſe a wiſe one?"

He died of a dropſy, October 1, 1687; and was interred in the church-yard of Beaconsfield, where a monument is erected to his memory. He left ſeveral children, and bequeathed his eſtate to his ſecond ſon Edmund; his eldeſt, Benjamin, being ſo far from inheriting his father's wit, that he even wanted common ſenſe. Edmund, in the beginning of his life, was member of parliament for Agmondeſham; but afterwards turned Quaker. He had other ſons and daughters. As to Mr. Waller, his character is drawn at large by the maſterly hand of the earl of Clarendon; and, as it contains all that need be ſaid about him, nothing can be more proper than to inſert it here. "Edmund Waller," ſays the hiſtorian, "was born to a very fair eſtate, by the parſimony or frugality of a wiſe father and mother; and he thought it ſo commendable an advantage, that he reſolved to improve it with the utmoſt care, upon which in his nature he was too much intent; and, in order to that, he was ſo much reſerved and retired, that he was ſcarcely ever heard of till by his addreſs and dexterity he had gotten a very rich wife in the city, againſt all the recommendation, and countenance, and authority, of the court, which was thoroughly engaged on the behalf of Mr. Crofts; and which uſed to be ſucceſsful in that age againſt any oppoſition. He had the good fortune to have an alliance and friendſhip with Dr. Morley, who had aſſiſted and inſtructed him in the reading many good books, to which his natural parts and promptitude inclined him, eſpecially the poets; and, at the age when other men uſed to give over writing verſes (for he was near thirty years of age when he firſt engaged himſelf in that exerciſe, at leaſt that he was known to do ſo), he ſurprized the town with two or three pieces of that kind; as if a tenth Muſe had been newly born to cheriſh drooping poetry. The doctor at that time brought him into that company which was moſt celebrated for good converſation; where he was received and eſteemed with great applauſe and reſpect. He was a very pleaſant diſcourſer, in earneſt and in jeſt; and therefore very grateful to all kind of company, where he was not the leſs eſteemed for being

tors was reaſonably abated with the ſacrifices they had made); and, by drawing viſitants to himſelf of the moſt powerful Miniſters of all factions, had, by his liberality and penitence, by his receiving vulgar and vile ſayings from them with humility and reverence as clearer convictions and informations than in his life he had ever had, and by diſtributing great ſums to them for their prayers and ghoſtly counſel, ſo ſatisfied them that they ſatisfied others, was brought at his ſuit to the Houſe of Commons bar, where, being a man very powerful in language, and who, by what he ſpoke, and in the manner of ſpeaking it, exceedingly captivated the good-will and benevolence of his hearers," he delivered an oration, "to which in truth he does as much owe the keeping his head as Catiline did the loſs of his to thoſe of Tully." One would think the noble hiſtorian ſhould have ſaid, "as Tully did the loſs of his to thoſe againſt Antony:" for, Catiline was ſlain in battle; whereas Tully's Philippics really coſt him his head. This memorable ſpeech of Mr. Waller, together with the two former, are printed at the end of his poems.

After he had ſaved himſelf from the conſequences of this plot, yet ſo as by fire, he travelled into France, where he continued ſeveral years. He reſided moſt part of his time at Rouen, where ſome of his children by a ſecond wife were born. In 1645, there was an edition of his poems. Upon his return to England, he ſided with the men in power, particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman ſtory. He frequently took notice, that when Cromwell had been called to the door, in the midſt of their diſcourſes upon theſe ſubjects, he could overhear him repeating, "The Lord will reveal, The Lord will help," and ſuch kind of cant; for which he would apologize when he came back, ſaying, "Couſin "Waller, I muſt talk to theſe men after their own way;" and would then go on where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the Reſtoration he was treated with great civility by Charles II. who always made him one of the party in his diverſions at the duke of Buckingham's and other places; and gave him a grant of the provoſtſhip of Eton-college, though that grant proved of no effect. He ſat in ſeveral parliaments after the Reſtoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the laſt. James II. having ordered the earl of Sunderland to bring Mr. Waller to him one afternoon; when he came, the king car-

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very rich. He had been even nurſed in parliaments, where he ſat when he was very young; and ſo, when they were reſumed again (after a long intermiſſion), he appeared in thoſe aſſemblies with great advantage; having a graceful way of ſpeaking, and by thinking much upon ſeveral arguments (which his temper and complection, that had much of melancholic, inclined him to) he ſeemed often to ſpeak upon the ſudden, when the occaſion had only adminiſtered the opportunity of ſaying what he had thoroughly conſidered, which gave a great luſtre to all he ſaid, which yet was rather of delight than weight. There needs no more be ſaid to extol the excellence and power of his wit, and pleaſantneſs of his converſation, than that it was of magnitude enough to cover a world of very great faults; that is, ſo to cover them that they were not taken notice of to his reproach; *viz.* a narrowneſs in his nature to the loweſt degree; an abjectneſs and want of courage to ſupport him in any virtuous undertaking; an inſinuating and ſervile flattery, to the height the vaineſt and moſt imperious nature could be contented with; that it preſerved and won his life from thoſe who were moſt reſolved to take it, and on an occaſion in which he ought to have been ambitious to have loſt it; and then preſerved him again from the reproach and contempt that was due to him for ſo preſerving it, and for vindicating it at ſuch a price, that it had power to reconcile him to thoſe whom he had moſt offended and provoked; and continued to his old age with that rare felicity, that his company was acceptable when his ſpirit was odious; and he was at leaſt pitied, where he was moſt deteſted."

But, however unfavourably we are obliged to think of Mr. Waller's virtues and moral accompliſhments, yet nothing can be higher than what is ſaid, and what indeed his own writings force us to believe, of his fine parts and wit, of his conſummate ſkill in poetry and polite literature, and, above all, of his addreſs in improving and refining the Engliſh tongue. The anonymous author of the preface to the ſecond part of his poems, printed in 1690, has ſpoken pertinently to this part of his character: "Mr. Waller's is a name," ſays he, "that carries every thing in it, either great or graceful, in poetry. He was indeed the parent of Engliſh verſe, and the firſt who ſhewed us our tongue had beauty and numbers in it. Our language owes more to him than the French does to Cardinal Richelieu and the whole academy. The tongue came into his hands like a rough diamond: he poliſhed it firſt, and to that degree, that all artiſts ſince him have admired the workmanſhip without pretending to mend it. Suckling and Carew, I muſt confeſs, wrote ſome few things ſmoothly

ſmoothly enough; but, as all they did in this kind was not very conſiderable, ſo it was a little later than the earlieſt pieces of Mr. Waller. He undoubtedly ſtands firſt in the liſt of refiners; and, for aught I know, laſt too; for I queſtion whether, in Charles the Second's reign, Engliſh did not come to its full perfection; and whether it has not had its Auguſtan age as well as the Latin. It ſeems to be already mixed with foreign language, as far as its purity will bear; and, as chemiſts ſay of their menſtruums, to be quite ſated with the infuſion. But poſterity will beſt judge of this. In the mean time, it is a ſurpriſing reflection, that, between what Spenſer wrote laſt and Waller firſt, there ſhould not be much above twenty years diſtance: and yet the one's language, like the money of that time, is as current now as ever; whilſt the other's words are like old coins, one muſt go to an antiquary to underſtand their true meaning and value. Such advances may a great genius make when it undertakes any thing in earneſt!"

The beſt edition of Mr. Waller's works is that publiſhed in 1730, 4to, containing his "Poems, Speeches, and Letters;" with elegant and uſeful notes and obſervations by Fenton.

WALLIS (JOHN), an eminent Engliſh mathematician, was the ſon of a clergyman, and born at Aſhford in Kent, Nov. 23, 1616. His father dying when he was but ſix years of age, he was educated in grammar-learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotſman; and, in 1630, was removed to Felſted-ſchool in Eſſex, where, beſides the Greek and Latin, he was inſtructed in the Hebrew tongue, and alſo in the rudiments of logic, muſic, and the French language. In 1632, he was ſent to Emanuel-college in Cambridge, where he had, among others, Mr. Whichcote for his tutor; and took the degrees in arts, a bachelor's in 1637, a maſter's in 1640. About the ſame time he went into orders, and was choſen fellow of Queen's college, there being no vacancy in his own. He kept his fellowſhip till it was vacated by his marriage; but quitted the college to be chaplain to Sir Richard Darley, whoſe ſeat was at Buſtercamb in Yorkſhire. After he had lived in this family about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there that he diſcovered the art of deciphering; and after the Reſtoration he was abuſed for having, during the civil war, deciphered the letters of king Charles, taken in his cabinet at Naſeby; which report being revived upon the acceſſion of James II. to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, biſhop of Oxford, dated April the 8th, 1685.

In 1643, he publiſhed "Truth Tryed, or Animadverſions on the lord Brooke's treatiſe, called, "The Nature of Truth, &c." ſtyling himſelf "a miniſter in London," probably of St. Gabriel Fenchurch, the ſequeſtration of which had been granted to him. In 1644, he was choſen one of the ſcribes or ſecretaries to the aſſembly of divines at Weſtminſter; and the ſame year took a wife. Academical ſtudies being much interrupted by the civil wars in both the univerſities, the eminently-learned among them reſorted to London, and formed aſſemblies there. Wallis belonged to one of theſe, the members whereof met once a week, to diſcourſe on philoſophical matters; and this ſociety was the riſe and beginning of that which was afterwards incorporated by the name of the Royal Society. The Savilian profeſſor of geometry at Oxford being ejected by the parliamentary viſitors in 1649, Wallis was appointed to ſucceed him in that place, and accordingly removed from London to Oxford, and, having entered himſelf of Exeter-college, was admitted maſter of arts there the ſame year. He opened his lectures on the laſt day of October with an inaugural ſpeech in Latin, which was afterwards printed. In 1650, he publiſhed ſome "Animadverſions on a book of Mr. Baxter, intituled, "Aphoriſms of Juſtification and the Covenant;" and, in 1653, a grammar of the Engliſh tongue, for the uſe of foreigners in Latin, under this title: "Grammatica Linguæ Anglicanæ, cum Tractatu de Loquela ſeu Sonorum Formatione," in 8vo. In the piece "de Loquela," &c. he tells us, that "he has philoſophically conſidered the formation of all ſounds uſed in articulate ſpeech, as well of our own as of any other language that he knew; by what organs, and in what poſition, each ſound was formed; with the nice diſtinctions of each, which in ſome letters of the ſame organ are very ſubtle: ſo that by ſuch organs, in ſuch poſition, the breath iſſuing from the lungs will form ſuch ſounds, whether the perſon do or do not hear himſelf ſpeak." Purſuing theſe reflexions, he was led to think it poſſible, that a deaf perſon might be taught to ſpeak, by being directed ſo to apply the organs of ſpeech as the ſound of each letter required, which children learn by imitation and frequent attempts rather than by art. He made a trial or two with ſucceſs; and particularly upon one Popham, which involved him in a controverſy with Dr. Holder, of which ſome account has already been given. We ſhall only add, that, while ſome have determined it in favour of Wallis, others have determined it againſt him; among which latter ſort is Mr. Wood; at the ſame time remarking Wallis to be a perſon, "who at any time can make black white, and white black, for his own ends; and hath a ready knack of ſophiſtical

ſophiſtical evaſion, as he himſelf did know full well." The "Grammar" was reprinted in 1765, 8vo.

May, 1654, he took the degree of doctor in divinity. In 1655, Mr. Hobbes having printed his treatiſe "de Corpore Philoſophico," Dr. Wallis the ſame year wrote a confutation of it in Latin, under the title of "Elenchus Geometriæ Hobbianæ," in 8vo; which ſo provoked Hobbes, that in 1656 he publiſhed it in Engliſh, with the addition of what he called "Six Leſſons to the Profeſſors of Mathematics in Oxford," 4to. Upon this Dr. Wallis wrote an anſwer in Engliſh, intituled, "Due Correction for Mr. Hobbes; or School-Diſcipline for not ſaying his Leſſons right," 1656," in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of ΣΤΙΓΜΑΙ, &c. or, Marks of the abſurd Geometry, Rural Language, Scottiſh Church-Polities, and Barbariſms, of John Wallis, &c. 1657," 4to. This was immediately rejoined to by Dr. Wallis in "Hobbiani Puncti Diſpunctio, 1657;" and here this controverſy ſeems to have ended at this time: but four years after, 1661, Mr. Hobbes printed "Examinatio & Emendatio Mathematicorum Hodiernorum, in ſex Dialogis;" which occaſioned Dr. Wallis to publiſh, the next year, "Hobbius Heautontimorumenos," in 8vo, addreſſed to Mr. Boyle. In 1657, he collected and publiſhed his mathematical works in two parts, with the title of "Matheſis Univerſalis," in 4to; and, in 1658, Commercium Epiſtolicum de quæſtionibus quibuſdam Mathematicis nuper habitum," in 4to. This was a collection of letters, written by lord Brouncker, Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine, choſen cuſtos archivorum of the univerſity, yet not without ſome ſtruggle. Dr. Zouch, a learned civilian, who, as his friend Mr. Henry Stubbe repreſents the caſe, had been an aſſeſſor in the vice-chancellor's court thirty years and more, was a candidate, but without ſucceſs; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war againſt Wallis, to publiſh a pamphlet, intituled "The Savilian Profeſſor's Caſe ſtated, 1658," 4to. Dr. Wallis replied to this; and Mr. Stubbe republiſhed his caſe with enlargements, and a vindication againſt the exceptions of Dr. Wallis.

Upon the Reſtoration, he met with great reſpect; the king thinking favourably of him on account of ſome ſervices done, as the king knew, to his royal father and himſelf; and the Lord Chancellor Clarendon, and Sir Edward Nicholas, ſecretary of State, being his friends. He was therefore not only made king's chaplain, but confirmed alſo in his places of Savilian profeſſor and keeper of the archives. In 1661, he was

appointed one of the divines who were empowered to review the book of Common-Prayer; and afterwards complied with the terms of the act of uniformity, continuing a ſteady conformiſt to the Church of England till his death. He was one of the firſt members of the Royal Society, and kept a conſtant correſpondence with it by letters and papers, many of which are publiſhed in the "Tranſactions" of that ſociety. He continued to publiſh many and uſeful works, in the mathematical way eſpecially. In 1676, he gave an edition of "Archimedis Syracuſani Arenarius & Dimenſio Circuli:" and, in 1682, he publiſhed from the manuſcripts, "Claudii Ptolemæi Opus Harmonicum," in Greek, with a Latin verſion and notes; to which he afterwards added, "Appendix de veterum Harmonica ad hodiernam comparata, &c." In 1685, he publiſhed ſome theological pieces; and, about 1690, was engaged in a diſpute with the Unitarians; and, in 1692, in another diſpute about the Sabbath. His pamphlets and books upon ſubjects of divinity are very numerous, but nothing near ſo important as his mathematical performances: however, in 1697, the curators of the preſs at Oxford thought it for the honour of the univerſity to collect all his works which had been printed ſeparately, as well in Engliſh as in Latin, and to publiſh them together in the Latin tongue. They were accordingly publiſhed at Oxford, 1699, in three volumes, folio; and dedicated to king William.

A poſthumous volume of "Thirteen Sermons" (with an ample account of his life) was publiſhed, in 1791, by his great grandſon Mr. William Wallis; who poſſeſſes many valuable MSS. and had till lately a rich gold medal which had been preſented to Dr. Wallis by the elector of Brandenburgh, with an honourable inſcription, and a chain of gold of ſo great value as to produce from a refiner (after having firſt been offered for ſale to the Aſhmolean Muſeum at Oxford, the Bri- Muſeum, and to ſeveral Antiquaries) the ſum of 62l. 5s.

He died Oct. 28th, 1703, in his 88th year; and was buried at St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one ſon, who had been born in 1650, and two daughters. We are told, that he was of a vigorous conſtitution, and of a mind which was ſtrong, calm, ſerene, and not eaſily ruffled or diſcompoſed; that though, while he lived, he was looked upon by the high-fliers with a jealous eye, and ſuſpected as if not thoroughly affected to the monarchy and church-eſtabliſhment, he was yet very much honoured and eſteemed by thoſe of a better temper and judgement, and of more knowledge and larger thoughts; and that by theſe, both at home and abroad, he was reckoned the glory and ornament of his country, and

of the univerſity in particular. He ſpeaks of himſelf, in his letter to Mr. Smith, in a ſtrain which ſhews him to have been a very wiſe and prudent man, whatever his ſecret opinions and attachments might be: "It hath been my lot," ſays he, "to live in a time wherein have been many and great changes and alterations. It hath been my endeavour all along to act by moderate principles, between the extremities on either hand, in a moderate compliance with the powers in being, in thoſe places where it hath been my lot to live, without the fierce and violent animoſities uſual in ſuch caſes againſt all that did not act juſt as I did, knowing that there were many worthy perſons engaged on either ſide; and willing, whatſoever ſide was uppermoſt, to promote, as I was able, any good deſign for the true intereſt of religion, of learning, and the public good, and ready ſo to do good offices as there was opportunity; and, if things could not be juſt as I could wiſh, to make the beſt of what is; and hereby, through God's gracious providence, I have been able to live eaſy and uſeful, though not great."

WALPOLE (Sir ROBERT), earl of Orford, was born at Houghton in Norfolk, Sept. 6, 1674, and educated on the foundation at Eton-School. Thence he was elected to King's College in Cambridge, and admitted 1695; but, ſucceeding ſoon after to the family-eſtate by the death of his elder brother, he reſigned his fellowſhip. In 1700, he was choſen member of parliament for King's-Lynn, and repreſented that borough in ſeveral ſucceeding parliaments. In 1705, he was nominated one of the council to prince George of Denmark, lord high admiral of England; in 1705, appointed ſecretary at war; and, in 1709, treaſurer of the navy. In 1710, upon the change of the miniſtry, he was removed from all his poſts, and held no place afterwards during the queen's reign. In 1711, he was voted by the houſe of commons guilty of a high breach of truſt and notorious corruption in his office of ſecretary at war; and it was reſolved that he ſhould be committed to the Tower, and expelled the houſe. Upon a candid review of this affair, there does not appear ſufficient proof to juſtify the ſeverity uſed towards him; and perhaps his attachment to the Marlborough miniſtry, and his great influence in the houſe, owing to his popular eloquence, were the true cauſes of his cenſure and impriſonment, as they had been before of his advancement. All the Whigs, however, on this occaſion, conſidered him as a kind of martyr in their cauſe. The borough of Lynn re-elected him; and, though the houſe declared the election void, yet they perſiſted in the choice. In the well-known debate, relating to Steele for publiſhing the "Criſis," he greatly diſtinguiſhed himſelf in behalf of liberty, and added to the popularity he had before

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acquired. The ſchiſm-bill too ſoon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen, a revolution of politics took place, and the Whig-party prevailed both at court and in the ſenate. Walpole had before recommended himſelf to the Houſe of Hanover, by his zeal for its cauſe, when the commons conſidered the ſtate of the nation with regard to the Proteſtant ſucceſſion: and he had now the honour to procure the aſſurance of the houſe to the new king (which attended the addreſs of condolence and congratulation), "That the commons would make good all parliamentary funds." It is therefore not to be wondered at that his promotion ſoon took place after the king's arrival; and that in a few days he was appointed receiver and paymaſter general of all the guards and garriſons, and of all other the land-forces in Great-Britain, paymaſter of the royal hoſpital at Chelſea, and likewiſe a privy-counſellor. On the opening of a new parliament, a committee of ſecrecy was choſen, to enquire into the conduct of the late miniſtry, of which Walpole was appointed chairman: and, by his management, articles of impeachment were read againſt the earl of Oxford, Lord Bolingbroke, the duke of Ormond, and the earl of Strafford. The eminent ſervice he was thought to have done the nation and the crown, by the vigorous proſecution of thoſe miniſters, who were deemed the chief inſtruments of the peace, was ſoon rewarded by the extraordinary promotions of firſt commiſſioner of the treaſury, and chancellor and under-treaſurer of the exchequer.

In two years time, a miſunderſtanding appeared amongſt his majeſty's ſervants; and it became evident that the intereſt of ſecretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole's power was viſibly on the decline. King George had purchaſed of the king of Denmark the duchies of Bremen and Verden, which his Daniſh majeſty had gained by conqueſt from Charles XII. of Sweden. The Swediſh hero, enraged to ſee his dominions publicly ſet to ſale, conceived a reſentment againſt the purchaſer, and formed a deſign to gratify his revenge on the electorate of Hanover. Upon a meſſage ſent to the houſe of commons by the king, ſecretary Stanhope moved for a ſupply, to enable his majeſty to concert ſuch meaſures with foreign princes and ſtates as might prevent any change or apprehenſions from the deſigns of Sweden for the future. This occaſioned a warm debate, in which it was remarkable that Walpole kept a profound ſilence. The country-party inſiſted that ſuch a proceeding was contrary to the act of ſettlement. They inſinuated, that the peace of the empire was only a pretence,

but

but that the ſecurity of the new acquiſitions was the real object of this unprecedented ſupply; and they took occaſion to obſerve too, that his majeſty's own miniſters ſeemed to be divided. But Walpole thought proper, on this ſurmiſe, to ſpeak in favour of the ſupply, which was carried by a majority of four voices only. In a day or two, he reſigned all his places to the king; and, if the true cauſe of his defection from the court had been his diſapprobation of the meaſures then purſuing, we muſt acknowledge his conduct in this inſtance to have been noble and praiſe-worthy. But they who conſider the intrigues of party, and that he ſpoke in favour of theſe meaſures, will find little room to ſuppoſe that his reſignation proceeded from any attachment to liberty or love of his country. He reſigned moſt probably with a view to be reſtored with greater plenitude of power: and the number of his friends, who accompanied him in his reſignation, prove it to have been a mere factious movement. On the day of his reſignation, he brought in the famous ſinking-fund bill; he preſented it as a country-gentleman; and ſaid he hoped it would not fare the worſe for having two fathers; and that his ſucceſſor (Mr. Stanhope) would bring it to perfection. His calling himſelf the father of a project, which hath ſince been ſo often employed to other purpoſes than were at firſt declared, gave his enemies frequent opportunity for ſatire and ridicule; and it hath been ſarcaſtically obſerved, that the father of this fund appeared in a very bad light when viewed in the capacity of a nurſe. In the courſe of the debates on this bill, a warm conteſt aroſe between Walpole and Stanhope: on ſome ſevere reflections thrown upon him, the former loſt his uſual ſerenity of temper, and replied with great warmth and impetuoſity. The acrimony on both ſides produced unbecoming expreſſions, the betraying of private converſation, and the revealing a piece of ſecret hiſtory, viz. "the ſcandalous practice of ſelling places and reverſions." A member ſaid on the occaſion, "I am ſorry to ſee theſe two great men fall foul of one another: however, in my opinion, we muſt ſtill look on them as patriots and fathers of their country: and, ſince they have by miſchance diſcovered their nakedneſs, we ought, according to the cuſtom of the Eaſt, to cover it, by turning our backs upon them."

In the next ſeſſion of parliament, Walpole oppoſed the miniſtry in every thing; and even Wyndham or Shippen did not exceed him in patriotiſm. Upon a motion in the houſe for continuing the army, he made a ſpeech of above an hour long, and diſplayed the danger of a ſtanding army, in a free country, with all the powers of eloquence. Early in 1720 the rigour of the patriot began to ſoften, and the complaiſance

of the courtier to appear; and he was again appointed pay-maſter of the forces, and ſeveral of his friends were found ſoon after in the liſt of promotions. No doubt now remained of his entire converſion to court-meaſures; for, before the end of the year, we find him pleading as ſtrongly for the forces required by the war-office as he had before declaimed againſt them, even though at this time the ſame pretences for keeping them on foot did not exiſt.

It was not long before he acquired full miniſterial power, being appointed firſt lord commiſſioner of the treaſury and chancellor of the exchequer: and, when the king went abroad in 1723, he was nominated one of the lords juſtices for the adminiſtration of government, and was ſworn ſole ſecretary of ſtate. About this time he received another diſtinguiſhed mark of the royal favour; his eldeſt ſon, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725, he was made knight of the Bath; and, the year after, knight of the garter. The meaſures of his adminiſtration, during the long time he remained prime or rather ſole miniſter, have been often canvaſſed with all the ſeverity of critical enquiry. It is difficult to diſcern the truth through the exaggerations and miſrepreſentations of party; and we ſhall leave it to the impartial hiſtorian to ſet it in a proper light. Though he had been called "the father of corruption" (which however he was not, but certainly a great improver of it), and is ſaid to have boaſted that he knew every man's price, yet, in 1742, the oppoſition prevailed, and he was not any longer able to carry a majority in the houſe of commons. He now reſigned all his places, and fled for ſhelter behind the throne. But there is ſo little appearance of his credit receiving any diminution that he was ſoon after created earl of Orford, and moſt of his friends and dependents continued in their places. The king too granted him a penſion of 4000l. in conſideration of his long and faithful ſervices.

The remainder of his life he ſpent in tranquillity and retirement, and died, 1745, in his 71ſt year. Whatever objections his miniſterial conduct may be liable to, yet in his private character he is univerſally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind maſter, a beneficent patron, a firm friend, an agreeable companion, are points that have been ſeldom diſputed him; and Pope, who was no friend to courts and courtiers, hath paid him, gratis, a handſomer compliment on the laſt of theſe heads than all this liberality could ever purchaſe. In anſwer to his friend, who perſuades him to go and ſee ſir Robert, he ſays,

"Seen

" Seen him I have, but in his happier hour
" Of ſocial pleaſure, ill exchang'd for pow'r;
" Seen him, uncumber'd with the venal tribe,
" Smile without art, and win without a bribe."

About the end of queen Anne's reign, and the beginning of George the Firſt, he wrote the following pamphlets: 1. "The Sovereign's Anſwer to the Glouceſterſhire Addreſs." The Sovereign meant Charles duke of Somerſet, ſo nick-named by the Whigs. 2. "Anſwer to the Repreſentation of the Houſe of Lords on the ſtate of the Navy, 1709." 3. "The Debts of the Nation ſtated and conſidered, in four Papers, 1710." 4. "The Thirty-five millions accounted for, 1710." 5. "A Letter from a foreign Miniſter in England to Monſieur Pettecum, 1710." 6. Four Letters to a friend in Scotland upon Sacheverell's Trial;" falſely attributed in the "General Dictionary" to Mr. Maynwaring," 7. "A ſhort Hiſtory of the Parliament." It is an account of the laſt Seſſion of the queen. 8. "The South-Sea Scheme conſidered." 9. "A Pamphlet againſt the Peerage-Bill, 1719." 10. "The Report of the Secret Committee, June 9th, 1715."

WALSH (WILLIAM), an Engliſh critic and poet, was the ſon of Joſeph Walſh, of Abberley in Worceſterſhire, Eſq. and born about 1663; for, the preciſe time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman-commoner of Wadham-college in Oxford in 1678. He left the univerſity without a degree, and purſued his ſtudies in London and at home. That he ſtudied, in whatever place, is apparent from the effect; for, he became, in Mr. Dryden's opinion, 'the beſt critic in the nation.' He was not, however, merely a critic or a ſcholar. He was likewiſe a member of parliament and a courtier, knight of the ſhire for his native county in ſeveral parliaments; in another the repreſentative of Richmond in Yorkſhire, a gentleman of the horſe to queen Anne under the duke of Somerſet. Some of his verſes ſhew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindneſs for Dryden, to whom he gave a Diſſertation on Virgil's Paſtorals; in which, however ſtudied, he diſcovers ſome ignorance of the laws of French verſification. In 1705, he began to correſpond with Mr. Pope, in whom he diſcovered very early the power of poetry. Their letters are written upon the paſtoral comedy of the Italians, and thoſe paſtorals which Pope was then preparing to publiſh. The kindneſſes which are firſt experienced are ſeldom forgotten. Pope always retained a grateful memory of Walſh's notice, and men-

mentioned him in one of his latter pieces among thoſe that had encouraged his juvenile ſtudies.

" —— Granville the polite,
" And knowing Walſh, would tell me I could write."

In his " Eſſay on Criticiſm" he had given him more ſplendid praiſe, and, in the opinion of his learned commentator, ſacrificed a little of his judgement to his gratitude. The time of his death is not certain. It muſt have happened between 1707, when he wrote to Pope, and 1711, when Pope praiſed him in the Eſſay. The epitaph makes him forty-ſix years old: if Wood's account be right, he died in 1709. He is known more by his familiarity with greater men than by any thing done or written by himſelf. His works are not numerous. In 1691 he publiſhed, with a preface written by his friend and advocate Dryden, " A Dialogue concerning Women, being a Defence of the Sex," in 8vo; and, the year after, " Letters and Poems, amorous and gallant," in 8vo. Theſe were republiſhed among the " Works of the Minor Poets," printed in 1749, with other performances of Walſh; among which is, " An Eſſay on Paſtoral Poetry," with a ſhort " Defence of Virgil" againſt ſome reflections of Monſ. Fontenelle. That critic had cenſured Virgil for writing paſtorals in too courtly a ſtyle, which, he ſays, is not proper for the Doric Muſe: but Walſh has oppoſed to this, that the ſhepherds in Virgil's time were holden in greater eſteem, and were perſons of a much ſuperior figure to what they are now. Walſh's other pieces conſiſt chiefly of elegies, epitaphs, odes, and ſongs.

WALSYNGHAM (Thomas), a Benedictine monk of St. Albans and an Engliſh hiſtorian in the 15th century. His works are, " Hiſtoria Brevis," and " Hypodigma Neuſtriæ," both which were publiſhed in 1574 by Abp. Parker. His ſhort hiſtory begins at the concluſion of the reign of Henry III. where Matthew Paris ends.

WALSYNGHAM (Sir Francis), a great ſtateſman in the reign of queen Elizabeth, was born at Chiſlehurſt, in Kent, of an antient and honourable family. He ſpent ſome time at King's college in Cambridge; but, to complete his education, travelled into foreign countries, where he acquired various languages and great accompliſhments. Theſe ſoon recommended him to be agent to Cecil; and under his direction he came to be employed in the moſt important affairs of ſtate. He reſided as ambaſſador in France during the civil wars in that kingdom. In 1570, he was ſent a ſecond time there in the ſame capacity. His negotiations and diſpatches during that

that embaſſy were collected by Sir Dudley Digges, and publiſhed 1655, folio, with this title, "The complete Ambaſſador; or, two Treatiſes of the intended Marriage of queen Elizabeth, of glorious Memory; compriſed in Letters of Negotiation of Sir Francis Walſingham, her reſident in France. Together with the Anſwers of the lord Burleigh, the earl of Leiceſter, Sir Thomas Smith, and others. Wherein, as in a clear Mirrour, may be ſeen the faces of the two courts of England and France, as they then ſtood; with many remarkable Paſſages of State, not at all mentioned in any Hiſtory." Theſe papers manifeſt our ſtateſman's exquiſite abilities, and his fitneſs for the truſt that was repoſed in him.

In 1573, he was appointed one of the principal ſecretaries of ſtate, and ſworn a privy-counſellor. He now devoted himſelf abſolutely to the ſervice of his country and his queen; and by his vigilance and addreſs preſerved her crown and life from daily attempts and conſpiracies. "To him," ſays Dr. Lloyd, "mens faces ſpoke as well as their tongues, and their countenances were indexes of their hearts. He would ſo beſet men with queſtions, and draw them on, that they diſcovered themſelves whether they anſwered or were ſilent. He maintained fifty-three agents and eighteen ſpies in foreign courts; and, for two piſtoles and under, had all the private papers in Europe." In 158-, when the king of Spain made ſuch amazing preparations, Walſingham uſed his utmoſt ſkill to diſcover the ſecret of their deſtination: he firſt obtained intelligence, that Philip had diſcovered his deſign to the pope, and deſired his bleſſing upon it; and he next procured a copy of this original letter, which was ſtolen out of the pope's cabinet.

He laid the great foundation of the Proteſtant conſtitution, as to its policy; and the Papiſts found his intelligence and penetration ſo great, in finding out their tricks and deſigns, that they complained of him as a ſubtle and inſidious man. He was at firſt a favourer of the Puritan party, to whom he offered, in the queen's name, that, provided they would conform in other points, the three ceremonies of kneeling at the communion, wearing the ſurplice, and making the ſign of the croſs in baptiſm, ſhould be laid aſide. But they replying to theſe conceſſions in the language of Moſes, "that they would not leave ſo much as a hoof behind," he withdrew his affection in a great meaſure from them, and left them to their own narrow principles and obſtinate perverſeneſs. He was ſent on an embaſſy to the Netherlands in 1578; and, in 1581, went a third time ambaſſador into France, to treat of a marriage between queen Elizabeth and the duke of Anjou; and,

to

to conclude a league offenſive and defenſive between both kingdoms. In 1583, he was diſpatched into Scotland, to ſecure their young and inexperienced king from evil counſellors. He could, as Lloyd ſays, as well fit the humour of king James with paſſages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais' conceits, or the Hollander with mechanic diſcourſes. Every attempt to promote the trade and navigation of England was encouraged by our wiſe ſtateſman. Hakluyt particularly in making diſcoveries in foreign parts, and Gilbert in ſettling in Newfoundland, had his patronage and aſſiſtance. He founded a divinity-lecture at Oxford, and provided a library for King' college in Cambridge. Beſides his other employments, he was chancellor of the duchy of Lancaſter, and of the Garter; yet he died ſo poor, in 1589, that, on account of his debts, he was buried privately by night in St. Paul's church, without any manner of funeral ſolemnity. He left one daughter,, famous for having three huſbands of the greateſt diſtinction; firſt, Sir Philip Sidney; ſecondly, R. Devereux, earl of Eſſex; and laſtly, Richard Bourk, earl Clanrickard and of St. Alban's.

There is a book aſcribed to him, intituled, "Arcana Aulica; or, Walſyngham's Manual, or prudential Maxims," which hath been printed ſeveral times: but it is probably none of his.

WALTON (Brian), a learned Engliſh biſhop, and editor of the Polyglott Bible, was born at Cleaveland in the North Riding of Yorkſhire, 1600. He was firſt of Magdalen, then of Peter-Houſe college, in Cambridge, where he took a maſter of arts degree in 1623. About that time, or before, he taught a ſchool, and ſerved as a curate in Suffolk, whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Bread-ſtreet. After the death of Mr. Stock, he became rector of St. Martin's Orgar in London, and of Sandon in Eſſex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for, he had not only uncommon learning, which was more regarded then than it has been of late years, but he was alſo exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's and chaplain to the king. He poſſeſſed alſo another branch of knowledge, which made him very acceptable to the clergy: he was well verſed in the laws of the land, eſpecially thoſe which relate to the patrimony and liberties of the church. During the controverſy between the clergy and inhabitants of the city of London, about the tithes of rent, he was very induſtrious

luſtrious and active in behalf of the former; and upon that occaſion made ſo exact and learned a collection of cuſtoms, preſcriptions, laws, orders, proclamations, and compoſitions, for many hundred years together, relating to that matter, (an abſtract of which was afterwards publiſhed,) that the judge declared, "there could be no dealing with the London miniſters if Mr. Walton pleaded for them."

Upon the breaking out of the civil war, he was ſummoned by the houſe of commons as a delinquent; was ſequeſtered from his living of St. Martin's Orgar, plundered, and forced to fly; but whether he went to Oxford directly, or to his other living of Sandon in Eſſex, does not appear. But, at what time ſoever it happened, it is certain that he was moſt cruelly treated at that living likewiſe, being grievouſly haraſſed there; and once, when he was ſought for by a party of horſe, was forced to ſhelter himſelf in a broom-field. And the manner of his being ſequeſtered from this living is very remarkable; for, Sir Henry Mildmay and Mr. Aſhe, members of parliament, firſt themſelves drew up articles againſt him, though no way concerned in the pariſh, and then ſent them to Sandon to be witneſſed and ſubſcribed. Thus diſpoſſeſſed of both his livings, he betook himſelf for refuge to Oxford: and he did very rightly, according to Mr. Lloyd, who affirms, that otherwiſe he would have been murdered. This ſhews, what it is eaſy to conceive from his principles and active ſpirit, how exceedingly obnoxious he was to the parliament.

Auguſt 12, 1645, he was incorporated in the univerſity of Oxford. Here it was, that he formed the noble ſcheme of publiſhing the Polyglott Bible; and, upon the decline of the king's cauſe, he retired to the houſe of Dr. William Fuller, his father-in-law, in London, where, though frequently diſturbed by the prevailing powers, he lived to complete it. The "Biblia Polyglotta" was publiſhed at London in 1657, in ſix vols. folio; wherein the ſacred text was, by his ſingular care and overſight, printed, not only in the vulgar Latin, but alſo in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Perſic, and Greek, languages; each having its peculiar Latin tranſlation joined therewith, and an apparatus fitted to each for the better underſtanding of thoſe tongues. In this great work, ſo far as related to the correcting of it at the preſs, and the collating of copies, he had the aſſiſtance of ſeveral learned perſons; the chief of whom was Mr. Edmund Caſtell, afterwards profeſſor of Arabic at Cambridge. Among his other aſſiſtants were Mr. Samuel Clarke of Merton-college, and Mr. Thomas Hyde of Queen's college, Oxford: he had alſo ſome help from Mr. Whelock, Mr. Thorn-

dike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of money from many noble perſons and gentlemen, which were put into the hands of Sir William Humble, treaſurer for the ſaid work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "Conſiderations," &c. who was anſwered the ſame year by Dr. Walton, in a piece under the title of "The Conſiderator conſidered: or, a brief View of certain Conſiderations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other Things, the Certainty, Integrity, and the divine Authority, of the original Text is defended againſt the Conſequences of Atheiſts, Papiſts, Anti-Scripturiſts, &c. inferred from the various Readings and novelty of the Hebrew Points, by the Author of the ſaid Conſiderations. The Biblia Polyglotta and Tranſlations therein exhibited, with the various Readings, Prolegomena, and Appendix, vindicated from his Aſperſions and Calumnies; and the Queſtions about the Punctuation of the Hebrew Text, the various Readings, and the antient Hebrew Character, briefly handled," 8vo.

After the Reſtoration, he had the honour to preſent the Polyglott Bible to Charles II., who made him chaplain in ordinary, and ſoon after promoted him to the biſhopric of Cheſter. September 1661, he went to take poſſeſſion of his ſee; and was met upon the road, and received with ſuch a concourſe of gentry, clergy, militia both of the city and county, and with ſuch acclamations of thouſands of the people, as had never been known upon any ſuch occaſion. This was on the 10th of September; and on the 11th he was inſtalled with much ceremony; "a day," ſays Wood, "not to be forgotten by all the true ſons of the Church of England, though curſed then in private by the moſt raſcally faction and crop-eared whelps of thoſe parts, who did their endeavours to make it a May-game and a piece of foppery." This glory, however, which attended biſhop Walton, though it ſeems to have been great, was yet ſhort-lived; for, returning to London, he died at his houſe in Alderſgate-ſtreet, Nov. the 29th following, and was interred in St. Paul's cathedral, where a monument with a Latin inſcription was erected to his memory.

He had publiſhed at London, in 1655, "Introductio ad lectionem Linguarum Orientalium," in 8vo.

WALTON (Isaac, or, as he uſed to write it, Izaak) was born at Stafford in Auguſt 1593. His firſt ſettlement in London, as a ſhop-keeper, was in the Royal Burſe in Cornhill, built by Sir T. Greſham, and finiſhed in 1567. In this ſitua-

ſituation he could ſcarcely be ſaid to have had elbow-room; for, the ſhops over the Burſe were but ſeven feet and a half long, and five wide; yet here did he carry on his trade till ſome time before the year 1624, when "he dwelt on the north ſide of Fleet-ſtreet, in a houſe two doors weſt of the end of Chancery-lane, and abutting on a meſſuage known by the ſign of the Harrow;" by which ſign the old timber-houſe at the ſouth-weſt corner of Chancery-lane, in Fleet-ſtreet, till within theſe few years, was known. A citizen of this age would almoſt as much diſdain to admit of a tenant for half his ſhop as a knight would to ride double; though the brethren of one of the moſt antient orders of the world were ſo little above this practice, that their common ſeal was the device of two riding one horſe [A]. He married probably about 1632; for, in that year he lived in a houſe in Chancery-lane, a few doors higher up on the left hand than the former, and deſcribed by the occupation of a ſempſter or milliner. The former of theſe might be his own proper trade; and the latter, as being a feminine occupation, might be carried on by his wife: ſhe, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival's inn, and ſiſter of Thomas, afterwards Dr. Ken, biſhop of Bath and Wells. About 1643 he left London, and, with a fortune very far ſhort of what would now be called a competency, ſeems to have retired altogether from buſineſs. While he continued in London, his favourite recreation was angling, in which he was the greateſt proficient of his time; and, indeed, ſo great were his ſkill and experience in that art, that there is ſcarcely any writer on the ſubject ſince his time who has not made the rules and practice of Walton his very foundation. It is therefore with the greateſt propriety that Langbaine calls him "the common father of all anglers." The river that he ſeems moſtly to have frequented for this purpoſe was the Lea, which has its ſource above Ware in Hertfordſhire, and falls into the Thames a little below Blackwall; unleſs we will ſuppoſe that the vicinity of the New River [B] to the place of his habitation might ſometimes tempt him out with his friends, honeſt Nat. and R. Roe, whoſe loſs he ſo pathetically mentions, to ſpend an afternoon there. In 1662, he was by death deprived of the ſolace and comfort of a good wife, as

[A] The Knights Templars. Aſhmole's "Inſtitut. of the Order of the Garter," p. 55.

[B] That great work, the bringing water from Chadwell and Amwell, in Hertfordſhire, to London, by means of the trench called the New-River, was completed on Michaelmas-day, 1613. Stow's 'Survey,' fol. 1633, p. 12.

appears by a monumental inſcription in the cathedral church of Worceſter.

Living, while in London, in the pariſh of St. Dunſtan in the Weſt, whereof Dr. John Donne, dean of St. Paul's, was vicar, he became of courſe a frequent hearer of that excellent preacher, and at length, as he himſelf expreſſes it, his convert. Upon his deceaſe, in 1631, Sir H. Wotton requeſted Walton to collect materials for a life of the doctor, which Sir Henry had undertaken to write; but, Sir Henry dying before he had completed the life, Walton undertook it himſelf; and in 1640 finiſhed and publiſhed it, with a collection of the doctor's ſermons, in folio. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life alſo; and it was finiſhed about 1644. The precepts of angling, meaning thereby the rules and directions for taking fiſh with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whoſe benevolent and communicative temper appears in almoſt every line of his writings, unwilling to conceal from the world thoſe aſſiſtances which his long practice and experience enabled him, perhaps the beſt of any man of his time, to give, in 1653 publiſhed in a very elegant manner his "Complete Angler, or Contemplative Man's Recreation," in ſmall 12mo, adorned with exquiſite cuts of moſt of the fiſh mentioned in it. The artiſt who engraved them has been ſo modeſt as to conceal his name; but there is great reaſon to ſuppoſe they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and alſo that the plates were of ſteel. "The Complete Angler" came into the world attended with encomiaſtic verſes by ſeveral writers of that day. What reception in general the book met with may be naturally inferred from the dates of the ſubſequent editions; the ſecond came abroad in 1655; the third in 1664; the fourth in 1668, and the fifth and laſt in 1676. It is pleaſing to trace the ſeveral variations which the author from time to time made in theſe ſubſequent editions, as well by adding new facts and diſcoveries as by enlarging on the more entertaining parts of the dialogue. The third and fourth editions of his book have ſeveral entire new chapters; and the fifth, the laſt of the editions publiſhed in his life-time, contains no leſs than eight chapters more than the firſt, and twenty pages more than the fourth. Not having the advantage of a learned education, it may ſeem unaccountable that Walton ſo frequently cites authors that have written only in Latin, as Geſner, Cardan, Aldrovandus, Rondeletius, and even Albertus Magnus; but here it may be obſerved,

ſerved, that the voluminous hiſtory of animals, of which the firſt of theſe was author, is in effect tranſlated into Engliſh by Mr. Edward Topſel, a learned divine, chaplain, as it ſeems, in the church of St. Botolph, Alderſgate, to Dr. Neile, dean of Weſtminſter: the tranſlation was publiſhed in 1658, and, containing in it numberleſs particulars concerning frogs, ſerpents, caterpillars, and other animals, though not of fiſh, extracted from the other writers above-named, and others, with their names to the reſpective facts, it furniſhed Walton with a great variety of intelligence, of which in the later editions of his book he has carefully availed himſelf: it was therefore through the medium of this tranſlation alone that he was enabled to cite the other authors mentioned above; vouching the authority of the original writers, in like manner as he elſewhere does Sir Francis Bacon, whenever occaſion occurs to mention his natural hiſtory, or any other of his works. Pliny was tranſlated to his hand by Dr. Philemon Holland; as were alſo Janus Dubravius "de Piſcinis & Piſcium naturâ," and Lebault's "Maiſon Ruſtique," ſo often referred to by him in the courſe of his work. Nor did the reputation of "The Complete Angler" ſubſiſt only in the opinions of thoſe for whoſe uſe it was more peculiarly calculated; but even the learned, either from the known character of the author or thoſe internal evidences of judgement and veracity contained in it, conſidered it as a work of merit, and for various purpoſes referred to its authority. Dr. Thomas Fuller, in his "Worthies," whenever he has occaſion to ſpeak of fiſh, uſes his very words. Dr. Plot, in his "Hiſtory of Staffordſhire," has, on the authority of our author, related two of the inſtances of the voracity of the pike, and confirmed them by two other ſignal ones, that had then lately fallen out in that county. Theſe are teſtimonies in favour of Walton's authority in matters reſpecting fiſh and fiſhing; and it will hardly be thought a diminution of that of Fuller to ſay, that he was acquainted with, and a friend of, the perſon whom he thus implicitly commends. About two years after the Reſtoration, Walton wrote the life of Mr. Richard Hooker, author of the "Eccleſiaſtical Polity:" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbiſhop of Canterbury, who, by the way, was an angler. Biſhop King, in a letter to the author, ſays of this life, "I have often ſeen Mr. Hooker with my father, who was afterwards biſhop of London, from whom, and others at that time, I have heard of the moſt material paſſages which you relate in the hiſtory of his life." Sir William Dugdale, ſpeaking of the three poſthumous books of the "Eccleſiaſtical Polity," refers

the reader " to that ſeaſonable hiſtorical diſcourſe lately compiled and publiſhed, with great judgement and integrity, by that much-deſerving perſon Mr. Iſaac Walton."

The life of Mr. George Herbert, as it ſtands the fourth and laſt in the volume wherein that and the three former are collected, ſeems to have been written the next after Hooker's: it was firſt publiſhed in 1670. Walton profeſſes himſelf to have been a ſtranger as to the perſon of Herbert; and though he aſſures us his life of him was a free-will offering, it abounds with curious information, and is no way inferior to any of the former. Two of theſe lives, viz. thoſe of Hooker and Herbert, we are told, were written under the roof of Walton's good friend and patron Dr. George Morley, biſhop of Wincheſter; which particular account ſeems to agree with Wood's account, that, " after his quitting London, he lived moſtly in the families of the eminent clergy of that time;" and who, that conſiders the inoffenſiveneſs of his manners and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them?

In 1670, theſe lives were collected and publiſhed in octavo, with a dedication to the above biſhop of Wincheſter, and a preface, containing the motives for writing them; this preface is followed by a copy of verſes, by his intimate friend and adopted ſon, Charles Cotton [c], of Beresford in Staffordſhire, Eſq. the author of the ſecond part of the " Complete Angler." The " Complete Angler" having, in the ſpace of twenty-three years, gone through four editions, Walton, in the year 1676, and in the 83d year of his age, was preparing a fifth, with additions, for the preſs; when Mr. Cotton wrote a ſecond part of that work. It ſeems, Mr. Cotton ſubmitted the manuſcript to Walton's peruſal, who returned it with his approbation, and a few marginal ſtrictures; and in that year they came abroad together. Mr. Cotton's book had the title of " The Complete Angler; being inſtructions how to angle for a Trout or Grayling, in a clear ſtream, Part II." and it has ever ſince been received as a ſecond part of Walton's book. In the title-page is a cipher, compoſed of the initial letters of both their names; which cipher, Mr. Cotton tells us, he had cauſed to be cut in ſtone, and ſet up over a fiſhing-houſe that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Mr. Cotton's book is a judicious ſupplement to Walton's; for, it muſt not be concealed, that Walton, though he was ſo expert an angler, knew but little of fly-fiſhing; and indeed

[c] Of whom alſo an improved life is given by Sir John Hawkins, in the edition of 1784.

he is ſo ingenuous as to confeſs, that the greater part of what he has ſaid on that ſubject was communicated to him by Mr. Thomas Barker, and not the reſult of his own experience [D]. And of Cotton it muſt be ſaid, that, living in a country where fly-fiſhing was, and is, almoſt the only practice, he had not only the means of acquiring, but actually poſſeſſed, more ſkill in the art, as alſo in the method of making flies, than moſt men of his time. His book is in fact a continuation of Walton's, not only as it teaches at large that branch of the art of angling which Walton had but ſlightly treated on, but as it takes up Venator, Walton's piſcatory diſcipline, juſt where his maſter had left him.

Walton was now in his eighty-third year, an age, which, to uſe his own words, "might have procured him a writ of eaſe [E], and ſecured him from all farther trouble in that kind;" when he undertook to write the life of Bp. Sanderſon, which was publiſhed, together with ſeveral of the biſhop's pieces, and a ſermon of Hooker's, in 8vo, 1677. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life; nevertheleſs, far from being deficient in any of thoſe excellences that diſtinguiſh the former lives, it abounds with the evidences of a vigorous imagination, a ſound judgement, and a memory unimpaired; and for the nervous ſentiments and pious ſimplicity therein diſplayed, let the concluding paragraph thereof, pointed out by Dr. Samuel Johnſon, be conſidered as a ſpecimen: "Thus this pattern of meekneſs and primitive innocence, changed this for a better life. It is now too late to wiſh that mine may be like his, for I am in the eighty-fifth year of my age, and God knows it hath not; but I moſt humbly beſeech Almighty God that my death may: and I do earneſtly beg, that, if any reader ſhall receive any ſatisfaction from this very plain and as true relation, he will be ſo charitable as to ſay, Amen!" Such were the perſons, whoſe virtues Walton was laudably employed in celebrating; and it is obſervable, that not only theſe, but the reſt of Walton's

[D] This Mr. Barker was a good-humoured goſſiping old man, and ſeems to have been a cook; for he ſays, "he had been admitted into the moſt ambaſſadors kitchens that had come to England for forty years, and dreſt fiſh for them;" for which he ſays, "he was duly paid by the Lord Protector." He ſpent a great deal of time, and, it ſeems, money too, in fiſhing; and, in the latter part of his life, dwelt in an alms-houſe near the Gatehouſe, at Weſtminſter. A few years after the firſt publication of Walton's book, viz. in 1659, he publiſhed a book, intituled "Barker's Delight, or the Art of Angling." And, for that ſingular vein of humour that runs through it, a moſt diverting book it is.

[E] A diſcharge from the office of a judge, or the ſtate and degree of a ſerjeant at law. Dugdale. Orig. Jurid. p. 139.

friends [r], were eminent Royaliſts; and that he himſelf was in great repute for his attachment to the Royal cauſe will appear by a relation which Sir John Hawkins has quoted from Aſhmole's "Hiſtory of the Garter."

Beſides the works of Walton above-mentioned, there are extant, of his writing, verſes on the death of Dr. Donne, beginning, "Our Donne is dead;" verſes to his reverend friend the author of the "Synagogue," printed together with Herbert's "Temple;" Verſes before Alexander Brome's "Poems, 1646," and before Cartwright's "Plays and Poems, 1651." He wrote alſo the lines under an engraving of Dr. Donne, before his "Poems, 1635."

Dr. Henry King, biſhop of Chicheſter, in a letter to Walton, dated in Nov. 1664, ſays, that he had done much for Sir Henry Savile, his contemporary and familiar friend; which fact connects very well with what the late Mr. Des Maizeaux, ſome years ſince, related to Mr. Oldys, that there were then ſeveral letters of Walton extant, in the Aſhmolean Muſeum, relating to a life of Sir Henry Savile, which Walton had entertained thoughts of writing. He alſo undertook to collect materials for a life of Hales. Mr. Anthony Farringdon, miniſter of St. Mary Magdalen, Milk-ſtreet, London, had begun to write the life of this memorable perſon, but, dying before he had completed it, his papers were ſent to Walton, with a requeſt from Mr. Fulman, who had propoſed to himſelf to continue and finiſh it, that Walton would furniſh him with ſuch information as was to his purpoſe. Fulman did not live to complete his deſign; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and publiſhed by him in 1719, as a ſpecimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton publiſhed "Thealma and Clearchus, a paſtoral hiſtory, in ſmooth and eaſy verſe, written long ſince by John Chalkhil, Eſq; an acquaintance and friend of Edmund Spenſer:" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood ſays, he ended his days on the 15th of Dec. 1683, in the great froſt, at Wincheſter, in the houſe of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

[r] In the number of his intimate friends, we find Abp. Uſher, Abp. Sheldon, Bp. Morton, Bp. King, Bp. Barlow, Dr. Fuller, Dr. Price, Dr. Woodford, Dr. Featly, Dr. Holdſworth, Sir Edwin Sandys, Sir Edward Byſh, Mr. Cranmer, Dr. Hammond, Mr. Chillingworth, Michael Drayton, and that celebrated ſcholar and critic Mr. John Hales of Eton.

In

In the cathedral of Wincheſter, on a large black flat marble ſtone is an inſcription to his memory, the poetry whereof has very little to recommend it.

WANLEY (NATHANAEL) was, in 1653, member of Trinity-college, Cambridge. He was alſo vicar of Trinity-church in Coventry. He is principally known by his compilation, intituled, "The Wonders of the Little World."

WANLEY (HUMPHREY), ſon of the preceding, was born March 21, 1671-2. What time he could ſpare from the handicraft trade, to which his father put him, he employed in turning over old MSS. and copying the various hands, by which he acquired an uncommon faculty of diſtinguiſhing their dates. Dr. Lloyd, his dioceſan, ſent him to St. Edmund's Hall, Oxford, of which Dr. Mill was then principal, whom he greatly aſſiſted in his collations of the New Teſtament; but he afterwards removed, by Dr. Chartlet's advice, to Univerſity-college. Mr. Nelſon, who had endeavoured to procure for Mr. Wanley the office of librarian to the Cottonian library, introduced him to the office of Secretary to the Society for propagating Chriſtian Knowledge. He was ſoon after employed in arranging the valuable collections of Robert Earl of Oxford, with the appointment of librarian to his lordſhip. In this employ he gave ſuch particular ſatisfaction, that he was allowed a handſome penſion by lord Harley, the earl's eldeſt ſon and ſucceſſor in the title, who retained him as librarian till his death. In Mr. Wanley's Harleian Journal, preſerved in the earl of Shelburne's library, are ſeveral remarkable entries, as will appear by the ſpecimens tranſcribed below. The Journal, which begins in March, 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactneſs of the minutes of a public body. For inſtance, "March 2, 1714-15, Preſent, my lord Harley and myſelf. The Secretary related, that the Reverend and learned Mr. Elſtob deceaſed ſome time ſince; and that he having ſeen Mrs. Elſtob his ſiſter, and making mention of the two MSS. which Mr. Elſtob had borrowed from the library (being 34. A. 16. and 42 A. 12.), ſhe ſaid, ſhe would take all due care to ſee them reſtored.—My lord Harley expreſſing ſome compaſſion on the unexpected deceaſe of Mr. Urry of Chriſt-church, the Secretary ſhewed that two MSS. borrowed for his uſe by the preſent biſhop of Rocheſter [A], while dean of Chriſt-church, are not yet reſtored; and that he had a note under the biſhop's hand for the ſame. My

[A] Dr. Atterbury.

lord

lord undertook to manage this matter." "July 21, 1722, This day it pleaſed the moſt illuſtrious and high-born lady, the lady Henrietta Cavendiſh Holles Harley [B], to add to her former bounties to me, particularly to a large ſilver tea-pot formerly given to me by her noble ladyſhip, by ſending hither (to this library) her ſilverſmith with a fine and large ſilver tea-kettle, lamp and plate, and a neat wooden ſtand, as in all duty and gratitude bound, I ſhall never ceaſe from praying Almighty God to bleſs her and all this noble family with all bleſſings temporal and eternal." "Auguſt 4, 1725, Mr. Pope came, and I ſhewed him but few things, it being late [C]."

Mr. Wanley ended a laborious life July 6, 1726 [D]. There is an original picture of him in the Bodleian library; another half-length, ſitting in the room of the Society of Antiquaries. A mezzotinto print of him was ſcraped by Smith, in 1718, from a painting by Hill. When admitted to the Bodleian library, he made large extracts from the MS. and promiſed a ſupplement to Hyde's catalogue of the printed books, which Hearne completed (and which was publiſhed by Robert Fyſher, B. M. in 1738). He intended a treatiſe on the various characters of MSS. with ſpecimens, Mabillon's work on that ſubject being corrupted by the conceits of the engraver, who inſerted characters that never were nor could be uſed. Upon leaving Oxford, he travelled over the kingdom in ſearch of Anglo-Saxon MSS. at Dr. Hickes's deſire, and drew up the catalogue of them in his "Theſaurus." Mr. Bagford mentions ſome deſign of his relating to a Saxon Bible.

WANSLEB (JOHN MICHAEL), a learned German, was born in 1635, at Erfort in Thuringia, where his father was miniſter of a Lutheran church. After having ſtudied philoſophy and theology at Konigſberg, he put himſelf under Job Ludolf, in order to learn the Oriental tongues of that celebrated profeſſor. Ludolf taught him the Ethiopic among others; and then ſent him at his own expence into England to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wanſleb for inſerting many falſe and ridiculous things, and afterwards gave a new edition of it himſelf. Dr. Edmund Caſtell was at that time employed upon his "Lexicon Heptaglotton," and was

[B] His patron's wife, and mother to the late Dutcheſs Dowager of Portland.

[C] For farther ſpecimens we refer to the "Anecdotes," pp. 505. 619.

[D] His Epitaph is printed in the "Anecdotes," p. 505.

mightily

mightily pleaſed to find in Wanſleb a man who could aſſiſt him in his laborious undertaking; he received him therefore into his houſe, and kept him three months. Wanſleb was no ſooner returned to Germany, than Erneſt the pious, duke of Saxe-Gotha, being informed of his qualifications, ſent him to Ethiopia: the prince's deſign was, to eſtabliſh a correſpondence between the Proteſtant Europeans and Abyſſines, with a view to promote true religion among the latter. Wanſleb ſet out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in viſiting part of Egypt; but the patriarch of Alexandria, who has juriſdiction over the churches of Ethiopia, diſſuaded him from proceeding to that kingdom, and ſent his reaſons to Erneſt in an Arabic letter, which is ſtill extant in the library of the duke of Saxe-Gotha.

Wanſleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durſt not return to his own country, becauſe duke Erneſt was greatly diſpleaſed with his conduct. He went therefore to Rome, where he abjured Lutheraniſm, and entered into the order of St. Dominic in 1666. In 1670, he was ſent to Paris, where being introduced to Colbert, he was commiſſioned by that miniſter to return to the Eaſt, and to purchaſe manuſcripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time ſent to France 334 manuſcripts, Arabic, Turkiſh, and Perſic. The Mahometans growing jealous of this commerce which Wanſleb carried on, he removed from Egypt to Conſtantinople, and had promiſed to go from that place in ſearch of manuſcripts to mount Athos; but excuſed himſelf on pretence that Leo Allatius had fetched away the beſt for the uſe of the Vatican. He was preparing to ſet out for Ethiopia, when he was recalled to France by Colbert; who, it ſeems, had juſt reaſon to be diſpleaſed with his conduct, as Erneſt had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal profeſſorſhip of Oriental languages, but even to a biſhopric, if his irregular life and manners had not ſtood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. "Relazione dello ſtato preſente "dell' Egitto, 1671," 12mo. This is ſaid to be an abridged account of Egypt, which had been ſent by him in ſeveral letters to duke Erneſt; and Ludolf has related, that the Jacobines, whom he employed to tranſlate it into Italian, have deviated from the original in ſeveral places. 2. "Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en 1672

1672 & 1673. 1676," 12mo. 3. " Hiſtoire de l'Egliſe d'Alexandrie fondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, écrite au Caire même en 1672 & 1673. 1677." 12mo.

WARBURTON (WILLIAM), an Engliſh prelate of gigantic abilities, was born at Newark-upon-Trent, in the county of Nottingham, Dec. 24, 1691. His father was George Warburton, an attorney and town-clerk of the place in which this his eldeſt ſon received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the ſame town; and his parents were married about the year 1696. The family of Dr. Warburton came originally from the county of Cheſter, where his great-grandfather reſided. His grandfather, William Warburton, was the firſt that ſettled at Newark, where he practiſed the law, and was coroner of the county of Nottingham. George Warburton, the father, died about the year 1706, leaving his widow and four children, two ſons and two daughters, of which the ſecond ſon, George, died young; but, of the daughters, one ſtill ſurvives her brother. The biſhop received the early part of his education under Mr. Weſton, then maſter of Okeham-ſchool in Rutlandſhire, and afterwards vicar of Campden in Glouceſterſhire. His original deſignation was to the ſame profeſſion as that of his father and grandfather; and he was accordingly placed clerk to an attorney, with whom he remained till he was qualified to engage in buſineſs upon his own account. He was then admitted to one of the courts at Weſtminſter, and for ſome years continued the employment of an attorney and ſolicitor at the place of his birth. The ſucceſs he met with as a man of buſineſs was probably not great. It was certainly inſufficient to induce him to devote the reſt of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profeſſion in which his literary acquiſitions would be more valuable, and in which he might more eaſily purſue the bent of his inclination. He appears to have brought from ſchool more learning than was requiſite for a practiſing lawyer. This might rather impede than forward his progreſs; as it has been generally obſerved, that an attention to literary concerns, and the buſtle of an attorney's office with only a moderate ſhare of buſineſs, are wholly incompatible. It is therefore no wonder that he preferred retirement to noiſe, and relinquiſhed what advantages he might expect from continuing to follow the law. It has been ſuggeſted by an ingenious writer, that he was for ſome time uſher to a ſchool. In 1724, his firſt work, conſiſting of tranſlations from Cæſar, Pliny, Claudian, and others, appeared, under the title of " Miſcellaneous

neous Tranſlations in Proſe and Verſe, from Roman Poets, Orators, and Hiſtorians," 12mo. It is dedicated to his early patron, Sir Robert Sutton, and ſeems to have laid the foundation of his firſt eccleſiaſtical preferment. At this period it is probable he had not abandoned his profeſſion, though it is certain he did not attend to it much longer. About Chriſtmas, 1726, he came to London, and, while there, was introduced to Theobald, Concanen, and other of Mr. Pope's enemies, with whoſe converſation he was extremely pleaſed. It was at this time that he wrote a letter [A] to Concanen, dated Jan. 2, 1726, which, by accident, falling into the hands of the late Dr. Akenſide, was produced to moſt of that gentleman's friends, and by that means became the ſubject of much ſpeculation. About this time he alſo communicated to Theobald ſome notes of Shakſpeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his ſecond work, intituled, "A Critical and Philoſophical Enquiry into the Cauſes of Prodigies and Miracles, as related by Hiſtorians," &c. was publiſhed in 12mo, and was alſo dedicated to Sir Robert Sutton. He was at this time in orders; and on the 25th of April, 1728, had the honour to be in the king's liſt of maſters of arts, created at Cambridge on his Majeſty's viſit to that univerſity. In June, the ſame year, he was preſented by Sir Robert Sutton to the rectory of Burnt Broughton, in the dioceſe of Lincoln; a living worth 200l. a year, which he retained till his death, at which he ſpent a conſiderable part of his middle-life in a ſtudious retirement, devoted entirely to letters, and there planned, and in part executed, ſome of his moſt important works. Several years elapſed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer [B]. In 1736, he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliotheque Britannique, ou Hiſtoire des Ouvrages des Savans de la Grande Bretagne, pour les Mois, Juillet, Aout, & Sept. 1736. A la Haye." The

[A] This letter, which Dr. Akenſide ſays will probably be remembered as long as any of the biſhop's writings, has been lately given to the world by Mr. Malone, in the "Supplement to Shakſpeare."

[B] At leaſt there was nothing publiſhed that can be with certainty aſcribed to him. In the year 1732, his patron, Sir Robert Sutton, having been a member of the Charitable Corporation, fell under the cenſure of the Houſe of Commons, on account of that iniquitous buſineſs. He was expelled the houſe, and his fortune for ſome time ſeemed to be holden but on a precarious tenure. On this occaſion a pamphlet appeared, intituled, "An Apology for Sir Robert Sutton." It can only be conjectured, that Dr. Warburton had ſome concern in this production; but, when the connexion between him and Sir Robert, and the recent obligation received from that gentleman, are conſidered, it will not be thought unlikely that he might, on this occaſion, afford his patron ſome aſſiſtance by his pen.

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deſign never was completed. Dr. Middleton, in a letter to him, dated April 9, 1737, returns him thanks for his letters, as well as the Journal, which, ſays he, "came to my hands ſoon after the date of my laſt. I had before ſeen the force of your critical genius very ſucceſsfully employed on Shakeſpeare, but did not know you had ever tried it on the Latin authors. I am pleaſed with ſeveral of your emendations, and tranſcribed them into the margin of my editions; though not equally with them all. It is a laudable and liberal amuſement, to try now and then in our reading the ſucceſs of a conjecture; but, in the preſent ſtate of the generality of the old writers, it can hardly be thought a ſtudy fit to employ a life upon, at leaſt not worthy, I am ſure, of your talents and induſtry, which, inſtead of trifling on words, ſeem calculated rather to correct the opinions and manners of the world." Theſe ſentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aſide, and never afterwards reſumed. It was in this year, 1736, that he may be ſaid to have emerged from the obſcurity of a private life into the notice of the world. The firſt publication, which rendered him afterwards famous, now appeared, under the title of "The Alliance between Church and State; or, the Neceſſity and Equity of an eſtabliſhed Religion and a Teſt-law, demonſtrated from the Eſſence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations." In three parts: the firſt, treating of a civil and religious ſociety; the ſecond, of an eſtabliſhed church; and the third, of a teſt-law, 8vo. At the end was announced the ſcheme of "The Divine Legation of Moſes," in which he had at this time made a conſiderable progreſs. The firſt volume of this work was publiſhed in January 1737-8, under the title of "The Divine Legation of Moſes demonſtrated on the Principles of a religious Deiſt, from the Omiſſions of the Doctrine of a future State of Rewards and Puniſhments in the Jewiſh Diſpenſation. In ſix Books. By William Warburton, M. A. Author of The Alliance between Church and State;" and met with a reception which neither the ſubject, nor the manner in which it was treated, ſeem to authoriſe. It was, as the author afterwards obſerved, fallen upon in ſo outrageous and brutal a manner as had been ſcarcely pardonable had it been "The Divine Legation of Mahomet."—It produced ſeveral anſwers, and ſo much abuſe from the authors of "The Weekly Miſcellany," that in leſs than two months he was conſtrained to defend himſelf, in "A Vindication of the Author of the Divine Legation of Moſes, from the Aſperſions of the Country Clergyman's Letter in the Weekly Miſcellany of February 14, 1737-8," 8vo. Mr. Warburton's

ton's extraordinary merit had now attracted the notice of the Heir-apparent to the Crown, in whoſe immediate ſervice we find him, in June 1738, when he publiſhed "Faith working by Charity to Chriſtian Edification; a Sermon preached at the laſt Epiſcopal Viſitation for Confirmation in the Dioceſe of Lincoln; with a Preface, ſhewing the Reaſons of its Publication; and a Poſt-ſcript, occaſioned by ſome letters lately publiſhed in the Weekly Miſcellany. By William Warburton, M. A. Chaplain to his Royal Highneſs the prince of Wales." A ſecond edition of "The Divine Legation" alſo appeared in November, 1738. In March, 1739, the world was in danger of being deprived of this extraordinary genius by an intermitting fever, which with ſome difficulty was relieved by a plentiful uſe of the bark. The "Eſſay on Man" had been now publiſhed ſome years; and it is univerſally ſuppoſed that the author had, in the compoſition of it, adopted the philoſophy of lord Bolingbroke, whom on this occaſion he had followed as his guide, without underſtanding the tendency of his principles. In 1738, M. de Crouſaz wrote ſome remarks on it, accuſing the author of Spinoſiſm and Naturaliſm; which falling into Mr. Warburton's hands, he publiſhed a defence of the firſt epiſtle, and ſoon after of the remaining three, in ſeven letters, of which ſix were printed in 1739, and the ſeventh in June 1740, under the title of "A Vindication of Mr. Pope's Eſſay on Man, by the Author of the Divine Legation." The opinion which Mr. Pope conceived of theſe defences, as well as of their author, will be beſt ſeen in his letters. In conſequence, a firm friendſhip was eſtabliſhed between them, which continued with much undiminiſhed fervour until the death of Mr. Pope, who, during the remainder of his life, paid a deference and reſpect to his friend's judgement and abilities, which will be conſidered by many as almoſt bordering on ſervility. In 1741, the ſecond volume of "The Divine Legation," in two parts, containing books IV. V. VI. was publiſhed; as was alſo a ſecond edition of the "Alliance between Church and State." In the ſummer of that year, Mr. Pope and Mr. Warburton, in a country-ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's ſtay, going weſtward; and Mr. Warburton, who ſtayed a day after him to viſit Dr. Conybeare, then Dean of Chriſt-church, returning to London. On that day the vice chancellor, Dr. Leigh, ſent a meſſage to his lodgings with the uſual compliment, to know if a doctor's degree in divinity would be acceptable to him; to which ſuch an anſwer was returned as ſo civil a meſſage deſerved. About the ſame time Mr. Pope had the like offer made him of a doctor's degree in law, which he ſeemed diſpoſed to accept, until he

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learnt that ſome impediment had been thrown in the way of his friend's receiving the compliment intended for him by the vice-chancellor. He then abſolutely refuſed that propoſed to himſelf. Both the degrees were therefore laid aſide; and the univerſity of Oxford loſt ſome reputation by the conduct of this buſineſs, being thus deprived of the honour of two names, which certainly would have reflected much credit on the ſociety in which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of ſervice to him in more reſpects than merely increaſing his fame. He introduced and warmly recommended him to moſt of his friends, and amongſt the reſt to Ralph Allen, Eſq. of Prior-park, whoſe niece he ſome years afterwards married, and whoſe great fortune at length came to his only ſon. In conſequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a ſermon which had been preached at the Abbey-Church, on the 24th of October, for the benefit of Mr. Allen's favourite Charity, the General Hoſpital, or Infirmary. To this Sermon, which was publiſhed at the requeſt of the governors, was added, "A ſhort account of the Nature, Riſe, and Progreſs, of the General Infirmary at Bath." In this year alſo he printed a Diſſertation on the Origin of Books of Chivalry, at the end of Jarvis's Preface to a Tranſlation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, 'Aut Eraſmus, aut Diabolus.' "I knew you," adds he, "as certainly as the antients did the Gods, by the firſt pace and the very gait. I have not a moment to expreſs myſelf in; but could not omit this, which delighted me ſo much." Mr. Pope's attention to his intereſt did not reſt in matters which were in his own power; he recommended him to ſome who were more able to aſſiſt him: in particular, he obtained a promiſe from Lord Granville, which probably, however, ended in nothing. In 1742, Mr. Warburton publiſhed "A Critical and Philoſophical Commentary on Mr. Pope's Eſſay on Man: in which is contained a Vindication of the ſaid Eſſay from the Miſrepreſentations of Mr. de Reſnel, the French Tranſlator, and of Mr. de Crouſaz, Profeſſor of Philoſophy and Mathematics in the Academy of Lauſanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he adviſed him to complete the Dunciad, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and publiſhed early in 1743, 4to, with notes by our author, who, in conſequence of it, received his ſhare of the ſatire which Mr. Cibber liberally beſtowed on both Mr. Pope and his annotator. In the latter end of the ſame year, he publiſhed complete

plete editions of "The Eſſay on Man" and "The Eſſay on Criticiſm:" and, from the ſpecimen which he there exhibited of his abilities, it may be preſumed, Mr. Pope determined to commit the publication of thoſe works, which he ſhould leave, to Mr. Warburton's care. At Mr. Pope's deſire, he about this time reviſed and corrected the "Eſſay on Homer," as it now ſtands in the laſt edition of that tranſlation. The publication of "The Dunciad" was the laſt ſervice which our author rendered Mr. Pope in his life-time. After a lingering and tedious illneſs, the event of which had been long foreſeen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all ſuch of his works, already printed, as he had not otherwiſe diſpoſed of or alienated, and all the profits which ſhould ariſe from any edition to be printed after his death; but at the ſame time directed, that they ſhould be publiſhed without any future alterations. In 1744, his aſſiſtance to Dr. Z. Grey was handſomely acknowledged in the preface to Hudibras. "The Divine Legation of Moſes" had now been publiſhed ſome time; and various anſwers and objections to it had ſtarted up from different quarters. In this year, 1744, Mr. Warburton turned his attention to theſe attacks on his favourite work; and defended himſelf in a manner which, if it did not prove him to be poſſeſſed of much humility or diffidence, at leaſt demonſtrated, that he knew how to wield the weapons of controverſy with the hand of a maſter. His firſt defence now appeared under the title of "Remarks on ſeveral Occaſional Reflections, in Anſwer to the Rev. Dr. Middleton, Dr. Pococke, the Maſter of the Charter-Houſe, Dr. Richard Grey, and others; ſerving to explain and juſtify divers Paſſages in the Divine Legation as far as it is yet advanced: wherein is conſidered the Relation the ſeveral Parts bear to each other and the whole. Together with an Appendix, in Anſwer to a late Pamphlet, intituled, An Examination of Mr. W——'s Second Propoſition," 8vo. And this was followed next year by "Remarks on ſeveral Occaſional Reflections; in Anſwer to the Rev. Doctors Stebbing and Sykes; ſerving to explain and juſtify the Two Diſſertations, in the Divine Legation, concerning the command to Abraham to offer up his ſon, and the Nature of the Jewiſh Theocracy, objected to by thoſe learned writers. Part II. and laſt;" 8vo. Both theſe anſwers are couched in thoſe high terms of confident ſuperiority, which marked almoſt every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendſhip between him and Mr. Allen was more cloſely cemented, by his marriage with Miſs Tucker, who

ſurvived him. At this juncture the kingdom was under a great alarm, occaſioned by the rebellion breaking out in Scotland. Thoſe who wiſhed well to the then eſtabliſhed Government found it neceſſary to exert every effort which could be uſed againſt the invading enemy. The clergy were not wanting on their part; and no one did more ſervice than Mr. Warburton, who publiſhed three very excellent and ſeaſonable Sermons, at this important criſis. I. "A faithful Portrait of Popery; by which it is ſeen to be the reverſe of Chriſtianity, as it is the deſtruction of Morality, Piety, and Civil Liberty. A Sermon preached at St. James's Church, Weſtminſter, Oct. 1745." 8vo. II. "A Sermon occaſioned by the preſent unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745, and publiſhed at his Requeſt." 8vo. III. "The Nature of National Offences truly ſtated. A Sermon preached on the General Faſt-Day, Dec. 18, 1745." 8vo. 1746. On account of the laſt of theſe Sermons, he was again involved in a controverſy with his former antagoniſt, Dr. Stebbing, which occaſioned "An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in Anſwer to his Cenſure and Miſrepreſentations of the Sermon preached on the General Faſt-Day to be obſerved Dec. 18, 1745." 8vo. 1746. Notwithſtanding his great connections, his acknowledged abilities, and his eſtabliſhed reputation, a reputation founded on the durable baſis of learning, and upheld by the decent and attentive performance of every duty incident to his ſtation; yet we do not find that he received any addition to the preferment given him in 1728 by Sir Robert Sutton (except the chaplainſhip to the prince of Wales), until April 1746, when he was unanimouſly called by the Society of Lincoln's Inn to be their preacher. In November he publiſhed "A Sermon preached on the Thankſgiving appointed to be obſerved the 9th Oct. for the Suppreſſion of the late unnatural Rebellion," 8vo, 1746. In 1747 appeared his edition of "Shakſpeare," and his "Preface to Clariſſa;" and in the ſame year he publiſhed, 1. "A Letter from an author to a Member of Parliament, concerning Literary Property," 8vo. 2. "Preface to Mrs. Cockburn's Remarks upon the Principles and Reaſonings of Dr. Rutherforth's Eſſay on the Nature and Obligations of Virtue, &c." 8vo. 3. "Preface to a Critical Enquiry into the Opinions and Practice of the Antient Philoſophers, concerning the Nature of a future State, and their Method of teaching by double Doctrine," (by Mr. Towne,) 8vo. 1747, 2d edition. In 1748, a third edition of "The Alliance between Church and State: corrected and enlarged." In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter whence it could be the leaſt expected. His "Guide, Philoſopher, and Friend," lord Bolingbroke,

lingbroke, publiſhed a book which he had formerly lent Mr. Pope in MS. The preface to this work, written by Mr. Mallet, contained an accuſation of Mr. Pope's having clandeſtinely printed an edition of his lordſhip's performance without his leave or knowledge. A defence of the poet ſoon after made its appearance, which was univerſally aſcribed to Mr. Warburton, and was afterwards owned by him. It was called, "A Letter to the Editor of Letters on the Spirit of Patriotiſm, the Idea of a Patriot King, and the State of Parties, occaſioned by the Editor's Advertiſement;" which ſoon afterwards produced an abuſive pamphlet, under the title of "A familiar Epiſtle to the moſt impudent Man living," &c. a performance, as hath been truly obſerved, couched in language bad enough to diſgrace even gaols and garrets. About this time the publication of Dr. Middleton's "Enquiry concerning the miraculous Powers" gave riſe to a controverſy, which was managed with great warmth and aſperity on both ſides, and not much to the credit of either party. On this occaſion, Mr. Warburton publiſhed an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exerciſe. The title of it was, "Julian: or, a Diſcourſe concerning the Earthquake and fiery Eruption which defeated the Emperor's Attempt to rebuild the Temple at Jeruſalem, 1750," 8vo. A ſecond edition of this diſcourſe, "with Additions," appeared in 1751; in which year he gave the public his edition of "Mr. Pope's "Works," with notes, in nine vols, 8vo; and in the ſame year printed "An Anſwer to a Letter to Dr. Middleton, inſerted in a pamphlet intituled, The Argument of the Divine Legation fairly ſtated," &c. 8vo. and "An Account of the Prophecies of Ariſe Evans, the Welch Prophet, in the laſt Century;" the latter of which pieces afterwards ſubjected him to much ridicule. In 1753, Mr. Warburton publiſhed the firſt volume of a courſe of Sermons, preached at Lincoln's Inn, intituled, "The principles of natural and revealed Religion occaſionally opened and explained;" and this, in the ſubſequent year, was followed by a ſecond. After the public had been ſome time promiſed lord Bolingbroke's works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehenſions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends how little there was to be dreaded from arguments againſt religion ſo weakly ſupported. The perſonal enmity, which had been excited many years before between the peer and our author, had occaſioned the former to direct much of his reaſoning againſt two works of the latter.

Many anſwers were ſoon publiſhed, but none with more acuteneſs, ſolidity, and ſprightlineſs, than "A View of Lord Bolingbroke's Philoſophy, in two letters to a Friend, 1754." The third and fourth letters were publiſhed in 1753, with another edition of the two former; and in the ſame year a ſmaller edition of the whole; which, though it came into the world without a name, was univerſally aſcribed to Mr. Warburton, and afterwards publicly owned by him. To ſome copies of this is prefixed an excellent complimentary epiſtle from the preſident Monteſquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withholden, ſeemed to be approaching towards him. In Sept. 1754, he was appointed one of his majeſty's chaplains in ordinary, and in the next year was preſented to a prebend [A] in the cathedral of Durham, on the death of Dr. Mangey. About the ſame time, the degree of doctor of divinity was conferred on him by Dr. Herring, then archbiſhop of Canterbury; and, a new impreſſion of "The Divine Legation" having been called for, he printed a fourth edition of the firſt part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The ſame year appeared "A Sermon preached before his grace Charles duke of Marlborough preſident, and the Governors of the Hoſpital for the Small-Pox and for Inoculation, at the pariſh-church of St. Andrew, Holborn, on Thurſday, April the 24th, 1755," 4to. And, in 1756, "Natural and Civil Events the Inſtruments of God's moral Government, a Sermon preached on the laſt public Faſt-day, at Lincoln's-Inn Chapel," 4to. In 1757, a pamphlet was publiſhed, called "Remarks on Mr. David Hume's Eſſay on the Natural Hiſtory of Religion;" which is ſaid to have been compoſed of marginal obſervations made by Dr. Warburton on reading Mr. Hume's book; and which gave ſo much offence to the author animadverted upon, that he thought it of importance enough to deſerve particular mention in the ſhort account of his life. Oct. 11, in this year, our author was advanced to the deanery of Briſtol; and, in 1758, re-publiſhed the ſecond part of "The Divine Legation," divided into two parts, with a dedication to the earl of Mansfield, which deſerves to be read by every perſon who eſteems the well-being of ſociety as a concern of any importance. At the latter end of next year, Dr. Warburton received the honour, ſo juſtly due to his merit, of being dignified with the mitre, and promoted to the vacant ſee of

[A] Soon after he attained this preferment, he wrote the "Remarks on" "Neale's Hiſtory," which are mentioned in the "Anecdotes," p. 356.

Glouceſter.

Glouceſter. He was conſecrated on the 20th of Jan. 1760; and on the 30th of the ſame month preached before the houſe of lords. In the next year he printed "A rational Account of the Nature and End of the Sacrament of the Lord's-Supper," 12mo. In 1762, he publiſhed "The Doctrine of Grace: or, the office and operations of the Holy Spirit vindicated from the Inſults of Infidelity and the abuſes of Fanaticiſm," 2 vols. 12mo. and in the ſucceeding year drew upon himſelf much illiberal abuſe from ſome writers[B] of the popular party, on occaſion of his complaint in the Houſe of Lords, on Nov. 15, 1763, againſt Mr. Wilkes, for putting his name to certain notes on the infamous "Eſſay on Woman." In 1765, another edition of the ſecond part of "The Divine Legation" was publiſhed, as volumes III. IV. and V; the two parts printed in 1755 being conſidered as volumes I. and II. It was this edition which produced the well known controverſy between him and Dr. Lowth. On this occaſion was publiſhed, "The ſecond part of an epiſtolary Correſpondence between the Biſhop of Glouceſter and the late Profeſſor of Oxford, without an Imprimatur, i. e. without a cover to the violated Laws of Honour and Society, 1766," 8vo. In 1776, he gave a new edition of "The Alliance between Church and State;" and "A Sermon preached before the incorporated Society for the Propagation of the Goſpel in foreign Parts, at the anniverſary Meeting in the Pariſh-church of St. Mary-le-bow, on Friday, Feb. 21," 8vo. The next year produced a third volume of his "Sermons," dedicated to lady Mansfield; and with this, and a ſingle "Sermon preached at St. Lawrence-Jewry on Thurſday, April 30, 1767, before his Royal Highneſs Edward Duke of York Preſident, and the Governors of the London Hoſpital, &c." 4to, he cloſed his literary labours. His faculties continued unimpaired for ſome time after this period; and, in 1769, he gave conſiderable aſſiſtance to Mr. Ruffhead, in his "Life of Mr. Pope." He alſo transferred 500l. to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon truſt, to found a lecture in the form of a courſe of ſermons; to prove the truth of revealed religion in general, and of the Chriſtian in particular, from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, eſpecially to the apoſtacy of Papal Rome. To this foundation we owe the admirable introductory letters of biſhop

[B] See Churchill's Duelliſt, the Dedication of his Sermons, and other pieces. In making his complaint, the Biſhop, after ſolemnly diſavowing both the Poem and the Notes, averred, the former was worthy of the Devil; then, after a ſhort pauſe, added, "No, I beg the Devil's pardon, for he is incapable of writing it."

Hurd; and the well-adapted continuation of biſhops Halifax and Bagot, and Dr. Apthorp. It is a melancholy reflection, that a life ſpent in the conſtant purſuit of knowledge frequently terminates in the loſs of thoſe powers, the cultivation and improvement of which are attended to with too ſtrict and unabated a degree of ardour. This was in ſome degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually ſunk into a ſituation in which it was a fatigue to him to enter into general converſation. There were, however, a few old and valuable friends, in whoſe company, even to the laſt, his mental faculties were exerted in their wonted force; and at ſuch times he would appear chearful for ſeveral hours, and on the departure of his friends retreat as it were within himſelf. This melancholy habit was aggravated by the loſs of his only ſon, a very promiſing young gentleman, who died of a conſumption but a ſhort time before the biſhop himſelf reſigned to fate, in the 81ſt year of his age. A neat marble monument has been lately erected in the cathedral of Glouceſter, with the inſcription below [A].

Dr. Johnſon's character of this literary phænomenon is too remarkable to be omitted. "About this time (1738), Warburton began to make his appearance in the firſt ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, ſupplied by inceſſant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppreſſed his imagination nor clouded his perſpicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the ſcholar, the reaſoner, and the wit. But his knowledge was too multifarious to be always exact, and his purſuits were too eager to be always cautious. His abilities gave him a haughty conſequence, which he diſdained to conceal or mollify; and his impatience of oppoſition diſpoſed him to treat his adverſaries with ſuch contemptuous ſuperiority as made his readers commonly his enemies, and excited againſt the advocate the wiſhes of ſome who

favoured

[A] "To the Memory of
WILLIAM WARBURTON, D.D.
For more than xix years Biſhop of this See.
A Prelate
Of the moſt ſublime Genius, and exquiſite Learning.
Both which Talents
He employed through a long Life,
In the Support
Of what he firmly believed,
The CHRISTIAN RELIGION;
And
Of what he eſteemed the beſt Eſtabliſhment of it,
The CHURCH of ENGLAND.
He was born at Newark upon Trent,
Dec. 24, 1698.
Was conſecrated BISHOP of Glouceſter, Jan. 20, 1760.
Died at his Palace, in this City,
June 7, 1779,
And was buried near this place.

favoured the cauſe. He ſeems to have adopted the Roman emperor's determination, 'oderint dum metuant;' he uſed no allurements of gentle language, but wiſhed to compel rather than perſuade. His ſtyle is copious without ſelection, and forcible without neatneſs; he took the words that preſented themſelves: his diction is coarſe and impure, and his ſentences are unmeaſured. He had, in the early part of his life, pleaſed himſelf with the notice of inferior wits, and correſponded with the enemies of Pope. A letter was produced, when he had perhaps himſelf forgotten it, in which he tells Concanen, 'Dryden, I obſerve, borrows for want of leiſure, and Pope for want of genius; Milton out of pride, and Addiſon out of modeſty.' And, when Theobald publiſhed Shakſpeare in oppoſition to Pope, the beſt notes were ſupplied by Warburton. But the time was now come when Warburton was to change his opinion; and Pope was to find a defender in him who had contributed ſo much to the exaltation of his rival. From this time Pope lived in the cloſeſt intimacy with his commentator, and amply rewarded his kindneſs and his zeal; for, he introduced him to Mr. Murray (afterwards earl of Mansfield), by whoſe intereſt he became preacher at Lincoln's Inn, and to Mr. Allen, who gave him his niece and his eſtate, and by conſequence a biſhoprick: when he died, he left him the property of his works; a legacy which may be reaſonably eſtimated at four thouſand pounds."

WARD (SAMUEL, D.D.), ſcholar of Ch. Coll. Fellow of Emanuel, and at laſt maſter of Sidney, was a very eminent diſputant and determiner of theological queſtions in Lady Margaret's chair, which he filled after Davenant; and, being turned out and very ſeverely handled in 1643 (which he ſurvived a very little while), was then ſucceeded by Dr. Holdſworth, maſter of Emanuel, who was never admitted, being himſelf haraſſed and perſecuted, and at laſt turned out of all his preferments. Dr. Tuckney had his Maſterſhip of Emmanuel-College, and Dr. Love, maſter of Bene't, his Profeſſorſhip, &c. Dr. Ward was ſent with biſhop Carlton, Dean Hall, and Dr. Davenant, to the ſynod of Dort; and died of the ill uſage he met with, by impriſonment and otherwiſe, in 1643.

WARD (EDWARD), a man of low extraction, and almoſt deſtitute of education, was an imitator of the famous Butler, and wrote the "Reformation," a burleſque poem. He is moſt known by his "London Spy." He likewiſe rendered "Don Quixote" in Hudibraſtic verſe. He was a violent antagoniſt to the Whigs; and in conſequence, as he kept a public-houſe, many reſorted to him, to indulge their ſpleen againſt the government. The time of his death is uncertain.

WARD (SETH), an Engliſh prelate, famous chiefly for his ſkill in mathematics and aſtronomy, was the ſon of an attorney, and born at Buntingford in Hertfordſhire. Wood ſays, he was baptiſed the 16th of April, 1617; but Dr. Pope places his birth in 1618. He was taught grammar-learning and arithmetic in the ſchool at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the maſter of that college, was greatly taken with the ingenuity and alſo with the ſweetneſs of his nature; and ſhewed him particular favour, partly perhaps from his being of the ſame ſurname, though there was no affinity at all between them. Here he applied himſelf with great vigour to his ſtudies, and particularly to mathematics; took the degrees in arts, and was choſen fellow of his college. In 1640, Dr. Coſins, the vice-chancellor, pitched upon Ward to be Prævaricator, which is called in Oxford Terræ-filius, whoſe office was to make a witty ſpeech, and to laugh at any thing or any body. Ward however exerciſed this privilege ſo freely, that the vice chancellor actually ſuſpended him from his degree; though he reverſed the cenſure the day following.

The civil war breaking out, Ward was involved not a little in the conſequences of it. His good maſter and patron, Mr. Ward, was in 1643 impriſoned in St. John's college, which was then made a gaol by the parliament-forces; and Ward, thinking that gratitude obliged him to attend him, accordingly did ſo, and continued with him to his death, which happened ſoon after. He was alſo himſelf ejected from his fellowſhip for refuſing the Covenant; againſt which he ſoon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Iſaac Barrow, afterwards biſhop of St. Aſaph, and others, in drawing up that noted treatiſe, which was afterwards printed. Being now obliged to leave Cambridge, he reſided ſome time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred at Albury in Surry, with whom he had cultivated an acquaintance, and under whom he proſecuted his mathematical ſtudies. He was invited likewiſe to ſeveral other places, but went to Ralph Freeman's at Aſpenden in Hertfordſhire, eſq. whoſe ſons he inſtructed, and with whom he continued for the moſt part till 1640, and then he reſided ſome months with he lord Wenman, of Thame-Park, in Oxfordſhire.

He had not been in this noble family long, before the viſitation of the univerſity of Oxford began; the effect of which was, that many learned and eminent perſons were turned out, and among them Mr. Greaves, the Savilian profeſſor of aſtronomy, who had a little before diſtinguiſhed himſelf

himſelf by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his ſucceſſor, whoſe abilities in this way were univerſally known and acknowledged; and effected it. Then Ward entered himſelf of Wadham-college, for the ſake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated maſter of arts. Soon after, he took the engagement, or oath, to be faithful to the commonwealth of England, as it was then eſtabliſhed, without a king or houſe of lords: for, though he had refuſed the Covenant while the king was ſuppoſed to be in any condition of ſucceeding, yet, now theſe hopes were at an end, and the government, together with the king, was overturned and deſtroyed, he thought, and certainly with reaſon, that no good purpoſe could be anſwered by obſtinately holding out any longer againſt the powers that were. The firſt thing he did, after his ſettlement in Oxford, was to bring the aſtronomy-lectures, which had long been neglected and diſuſed, into repute again; and for this purpoſe he read them very conſtantly, never miſſing one reading-day all the while he held the lecture.

About this time, Dr. Brownrig, the ejected biſhop of Exeter, came and lived retired at Sunning in Berkſhire; where Mr. Ward, who was his chaplain, uſed often to wait upon him. In one of theſe viſits, the biſhop conferred on him the precentorſhip of the church of Exeter; and told him, that, though it might then ſeem a gift and no gift, yet that upon the king's reſtoration, of which the biſhop was confident, it would be of ſome emolument to him. He paid the biſhop's ſecretary the full fees, as if he were immediately to take poſſeſſion, though this happened in the very height of their deſpair; and Ward's acquaintance rallied him upon it, telling him that they would not give him half a crown for his precentorſhip. But the profeſſor knew what he did: he knew that, let things take what turn they would, he was now ſafe; and that, if the king ever returned, it would be a fine thing for him. It was ſo; it brought a good ſum into his pocket; and, what is more, laid the foundation of his future riches and preferment.

In 1654, both the Savilian profeſſors did their exerciſe in order to proceed doctors in divinity; and, when they were to be preſented, Wallis claimed precedency. This occaſioned a diſpute; which being decided in favour of Ward, who was really the ſenior, Wallis went out grand compounder, and ſo obtained the precedency. In 1657, he was elected principal of Jeſus-college by the direction of Dr. Manſell, who had been ejected from that headſhip many years before; but Cromwell put in one Francis Howell. In 1659, he was

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choſen preſident of Trinity-college; but was obliged, at the Reſtoration, to reſign that place. He was made amends, however, by being preſented in 1660 to the rectory of St. Lawrence-Jewry: for, though he was not diſtinguiſhed by his ſufferings during the exile of the royal family, yet he was known to be ſo averſe to the meaſures of the late times, and to be ſo well affected to the royal cauſe, as to be favourably looked on at the Reſtoration. He was inſtalled alſo, in 1660, in the precentorſhip of the church of Exeter. In 1661, he became fellow of the royal ſociety, and dean of Exeter; and the following year was advanced to the biſhopric of that church. Dr. Pope tells us, he was promoted to that ſee, without knowing any thing of it, by the intereſt of the duke of Albemarle, Sir Hugh Pollard, and other gentlemen, whom he had obliged during his reſidence at Exeter: and Wood obſerves, that he was advanced by the endeavours of a conſiderable party of the gentry of Devonſhire, who were of the houſe of Commons; though he had poiſoned the compliment before, by ſaying, that he had, ſhortly after his ſettlement among them, wound himſelf into their favour by his ſmooth language and behaviour.

In 1667, he was tranſlated to the ſee of Saliſbury; and, in 1671, was made chancellor of the order of the garter. He was the firſt Proteſtant biſhop that ever was ſo; and he procured that honour to be annexed to the ſee of Saliſbury, after it had been holden by laymen above a hundred and fifty years. His firſt care, after his advancement to Saliſbury, was to repair and beautify his cathedral and palace; and then to ſuppreſs the Nonconformiſts and their conventicles in his dioceſe. This ſo angered their party, that, in the year 1669, they forged a petition againſt him, under the hands of ſome chief clothiers; pretending, that they were perſecuted, and their trade ruined: but it was made appear at the council-table that this petition was a notorious libel, and that none of thoſe, there mentioned to be perſecuted and ruined, was ſo much as ſummoned into the eccleſiaſtical court.

Biſhop Ward was one of thoſe unhappy perſons who have the misfortune to outlive their ſenſes. He dated his indiſpoſition of health from a fever in 1660, of which he was not well cured; and, the morning he was conſecrated biſhop of Exeter in 1662, he was ſo ill, that he did not imagine he ſhould outlive the ſolemnity. After he was biſhop of Saliſbury he was ſeized with a dangerous ſcorbutical atrophy and looſeneſs: but this was removed by riding-exerciſe. Nevertheleſs, in courſe of time, melancholy and loſs of memory gradually came upon him; which, joined with ſome difference he had with Dr. Pierce, the dean of his church, who purſued him

with

with great virulence and malice, did at length totally deprive him of all ſenſe.

Mr. Oughtred, in the preface to his "Clavis Mathematica," calls him "a prudent, pious, and ingenious, perſon; admirably ſkilled, not only in mathematics, but alſo in all kinds of polite literature." Mr. Oughtred informs us, that he was the firſt in Cambridge who had expounded his "Clavis Mathematica;" and that, at his importunate deſire, he made additions to, and republiſhed, that work. Biſhop Burnet ſtyles him "in many reſpects one of the greateſt men of his age:" he ſpeaks of him in this manner in his letter to the biſhop of Litchfield and Coventry; where, while he vindicates his own Hiſtory of the Reformation againſt Anthony Harmer, alias Henry Wharſton, he occaſionally vindicates ſome eminent perſons from the falſe repreſentations of Anthony Wood.

Biſhop Ward was the author of ſeveral Latin works upon ſubjects of mathematics and aſtronomy, which were reckoned excellent in their day; but are not now neceſſary to be mentioned, their uſe having been ſuperſeded by more perfect productions, built upon later diſcoveries and the Newtonian philoſophy. He publiſhed alſo "A philoſophical eſſay towards an eviction of the being and attributes of God, the immortality of the ſouls of men, and the truth and authority of ſcripture, 1652;" and "Exercitatio epiſtolica in Thomæ Hobbii philoſophiam, ad D. Joannem Wilkins, Oxon. 1656," 8vo. All his other works were publiſhed in the three foregoing years, excepting about ten ſermons, printed at different times. He kept a correſpondence with Bullialdus and Hevelius.

WARD (JOHN, LL.D.) was born in London about 1679; his father was a diſſenting miniſter. In the early part of his life he was clerk in the navy-office; but, at his leiſure-hours, he proſecuted his ſtudies by the aſſiſtance of one Dr. Ker, a Scotſman, who kept an academy. In 1710, he reſigned his employment in the navy-office; became a tutor to a certain number of the children of his friends; and for this purpoſe opened a ſchool in Tenter-Alley in Moorfields, which he kept many years. In 1712, he became a member of a private ſociety of gentlemen, who entertained each other with diſcourſes on the civil law; and the ſociety was exiſting till 1742. In 1720, Mr. Ward was become ſo eminent for his learning and knowledge of antiquity, that he was choſen profeſſor of rhetoric in Greſham-College. In 1723, during the preſidency of Sir Iſaac Newton, he was elected fellow of the royal ſociety; and, in 1752, one of its vice-preſidents, in which office he was continued till his death.

The doctor, among other works, all of them learned, but ſome not very intereſting, was aſſiſtant to Mr. Ainſworth in his

his account of "Kemp's Collection of Antiquities," publiſhed in 1720. In 1727, he wrote a Latin anſwer to Dr. Middleton's Latin diſſertation, concerning the eſtimation in which phyſicians were holden among the old Romans; in order to ſhew that the profeſſion was not ſo ſlaviſh and ignoble as Middleton alleged. Middleton replied, and Ward rejoined. He aſſiſted Buckley in his edition of "Thuanus," and tranſlated into Latin afterwards three letters addreſſed to Dr. Mead concerning that edition, which were afterwards prefixed to it. In 1732, he gave a very accurate edition of "Lily's Grammar," and inſerted in the Preface a curious hiſtory of that Grammar. He aſſiſted Horſley in his "Britannia Romana;" and Ainſworth in his "Latin Dictionary." In 1740, he publiſhed his Lives of the profeſſors of Greſham-College," which, ſays Dr. Birch, "is a conſiderable addition to the hiſtory of learning in our country." In 1751, he was honoured with the title of doctor of laws by the univerſity of Edinburgh, probably on account of a Latin letter he wrote to its principal, Dr. Wiſhart, the editor of "Florentius Voluſenus, or Wilſon, De Animi Tranquillitate." This Voluſenus was a poet of conſiderable merit. In 1753, he was elected one of the truſtees of the Britiſh Muſeum. In 1754, he gave an accurate edition of the "Weſtminſter Greek Grammar," compiled by Camden while Maſter of that ſchool. He died at Greſham College, Oct. 17, 1758, in his 80th year. The year after his death were publiſhed, ready prepared by him, "A Syſtem of Oratory," delivered in lectures at Greſham, in two vols. 8vo; and, in 1761, "Diſſertations upon ſeveral paſſages of the Sacred Scriptures," 8vo. Many papers written by him are to be found in the "Philoſophical Tranſactions;" and ſeveral particulars of him may be ſeen in the "Anecdotes of Bowyer."

WARE (Sir James), a celebrated antiquary and hiſtorian of Ireland, was the ſon of Sir James Ware, ſome time ſecretary to two of the lord deputies of Ireland, and afterwards auditor-general of that kingdom. He was born at Dublin in 1604, and educated with the greateſt care. At ſixteen he was admitted a ſtudent in Trinity-College, Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and, in 1632, he became, upon the death of his father, auditor-general of Ireland: notwithſtanding which place of trouble as well as profit, and the incumbrances of marriage, he wrote and publiſhed ſeveral books. In 1639, he was made one of the privy council in Ireland; and, when the rebellion broke out there, ſuffered much in his eſtate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, ſent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return

were

were taken on the ſeas by a parliament-ſhip, and all committed priſoners to the Tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for ſome time, and was one of the hoſtages for the delivery of that city to colonel Michael Jones, for the uſe of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he ſhould remain there, commanded him to depart. By virtue of his paſs, he travelled into France; where he continued a year and a half, moſtly at Caen, ſometimes at Paris. In 1651, he left that country, went into England; and, ſettling in London, compoſed ſeveral works. Upon the reſtoration of Charles II, he paſſed over to Ireland; and was reſtored to his places of auditor-general and privy counſellor. He died at Dublin Dec. 1, 1666.

His works, which are pretty numerous, relate chiefly to the hiſtory and antiquities of Ireland.

Sir James had a choice collection of antient manuſcripts, relating chiefly to Iriſh affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or moſt of theſe came into the hands of Henry earl of Clarendon, when he was lord-lieutenant of Ireland in 1686; who brought them to England ſoon after, and depoſited them with Dr. Thomas Teniſon, then vicar of St. Martin's in the fields, afterwards archbiſhop of Canterbury.

WARGENTIN (PETER), knight of the order of the Polar Star, ſecretary to the Royal Academy of ſciences at Stockholm, F.R.S. one of the eight foreign members of the Academy of Sciences at Paris, and member of the academies of St. Peterſburg, Upſal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became ſecretary to the Stockholm academy in 1749. In this country he is probably moſt known from his tables for computing the eclipſes of Jupiter's ſatellites, which are annexed to the Nautical Almanacs of 1779. We know not that he has publiſhed any ſeparate work; but in the "Tranſactions of the Stockholm Academy" are 52 memoirs by him, beſides ſeveral in the "Philoſophical Tranſactions," and in the "Acta Societatis Upſalienſis." He died at the Obſervatory at Stockholm, Dec. 13, 1783.

WARHAM (WILLIAM), archbiſhop of Canterbury, and chancellor of England, was deſcended of a good family in Hampſhire, and born at Okely in that county. He was firſt educated in Wincheſter-ſchool, and afterwards removed to New College, Oxford; where he was admitted fellow in 1475, and commenced doctor of laws. In 1488, he left the college, became an advocate in the court of arches, and

ſoon after principal or chief moderator of the civil-law ſchool, then ſituated in St. Edward's pariſh in Oxford. In 1493, he was ſent by Henry VII. with Sir Edward Poynings, on an embaſſy to Philip duke of Burgundy, to perſuade him to deliver up Perkin Warbeck; but the ambaſſadors were aſſured by the duke's council (himſelf being then in his minority), that no manner of aſſiſtance ſhould be given by that court to Warbeck: and, in the management of this negotiation, Warham behaved ſo much to the king's ſatisfaction, that, the ſame year, he was collated chancellor of the cathedral of Wells, and, a few months after, appointed maſter of the rolls. But this was only a ſtep to greater honours; for, in 1502, he was made keeper of the great ſeal of England; then, lord high chancellor; in 1503-4 tranſlated to that of Canterbury, in which he was inſtalled with great ſolemnity, Edward duke of Buckingham officiating as ſteward on that occaſion. He was likewiſe, in 1506, elected chancellor of the univerſity of Oxford, to which he was always a firm friend.

During the reign of Henry VII. he was in the higheſt degree of favour with that prince; but, after the acceſſion of Henry VIII. Wolſey, who was then only almoner to the king, and dean of Lincoln, ingratiated himſelf in ſuch a manner with his majeſty, that he abſolutely ſupplanted the archbiſhop, who at laſt, in 1515, reſigned the great ſeal, which was then committed to Wolſey. The haughtineſs of this new favourite, now advanced to the ſee of York, ſoon put our prelate to the utmoſt difficulties of ſupporting the dignity of his own ſtation; for, as Wolſey ſeized all occaſions of mortifying him, he refuſed an eſtabliſhed mark of the homage due to the arbiſhopric of Canterbury from that of York, which was, that the croſs of the latter ſhould not be advanced in the ſame province, or in the ſame place, with the croſs of Canterbury. Yet Wolſey, in defiance of this antient cuſtom, had ordered his croſs to be advanced and carried before himſelf, not only within the precincts of the archbiſhopric of Canterbury, but even in the preſence of the Archbiſhop. Upon which that primate expoſtulated with him concerning the indignity which he apprehended done to himſelf; which put Wolſey upon projecting how he might for the future have a right to do it without incurring any imputation of acting contrary to rule. And, though his being cardinal did not exempt him from that ſubmiſſion, on which the archbiſhopric of Canterbury of right inſiſted, yet he was ſenſible that, if he could once be inveſted with the character of legate *à latere*, it would put the matter out of

diſpute,

diſpute, and even render him that primate's ſuperior; which therefore he ſolicited, and ſhortly after obtained.

Under this commiſſion he ſet up a new court, called *curia legatina*; by means of which he drew all manner of juriſdiction throughout England into his own hands, and appointed officials, regiſters, &c. in every dioceſe, who took up all cauſes, and obliged the other officers, to whom the juriſdiction really belonged, to ſit ſtill without regard or profit. He had, in particular, erected a court at Whitehall for matters teſtamentary; which was thought a conſiderable infringement upon the rights of the archbiſhop of Canterbury, in whoſe court it had been the conſtant uſage to prove wills and teſtaments. The primate, therefore, finding his authority ſuperſeded in ſo enormous a degree, wrote two letters, by way of remonſtrance, to the cardinal, concerning the injuries done to himſelf; in one of which he repreſents, that ſuch a courſe of proceedings would in effect reduce him to the mere ſhadow of an archbiſhop. But finding no redreſs by this, or any other method of complaint to the cardinal, he at laſt thought himſelf obliged to lay the ſtate of the caſe before the king, who directed him, in his name, to go to the cardinal; and, if he had done any thing amiſs, to admoniſh him of it. This admonition only tended to irritate the cardinal againſt him; and had in other reſpects ſo little effect, that the king himſelf afterwards found it neceſſary to diſcourſe with his chief miniſter upon the ſubject, after ſuch a manner as made a better and more laſting impreſſion upon him.

The archbiſhop ſat in the ſee of Canterbury 28 years, and died at St. Stephen's near that city, in the houſe of William Warham, his kinſman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himſelf for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000l. in repairing and beautifying the houſes belonging to his ſee. It appears, from a letter of Eraſmus to Sir Thomas More, that though he had paſſed through the higheſt poſts in church and ſtate, he had ſo little regarded his own private advantage, that he left no more than was ſufficient to pay his debts and funeral charges. And it is ſaid, that, when he was near his death, he called upon his ſteward to know what money he had in his hands; who telling him "that he had but thirty pounds," he chearfully anſwered, *Satis viatici in cœlum*, i. e. "That was enough to laſt till he got to Heaven." He left his theological books to the library of All-Souls College, his civil and canon law

books

books to New College, and all his books of church-muſic to Wincheſter-College.

Eraſmus, who was patronized by him, and with whom he held a correſpondence by letters, gives him an excellent character in his "Eccleſiaſtes, ſive de ratione concionandi;" which, being written after the archbiſhop's death, cannot fall under the ſuſpicion of flattery. And indeed our prelate was undoubtedly a great canoniſt, an able ſtateſman, and a dextrous courtier. Nor was he ſo entirely devoted to the learning of the ſchools as had been the general courſe of ſtudies in that and the preceding ages, but ſet up and encouraged a more generous way of knowledge. Yet he was a ſevere perſecutor of thoſe whom he thought heretics; and inclined to believe idle and fanatical people, as for a time he did Elizabeth Barton, the pretended holy maid of Kent.

WARNER (FERDINANDO), LL. D. vicar of Roude, in Wiltſhire, Dec. 1730, afterwards rector of St. Michael, Queenhithe, London, and of Barnes in Surrey, was a celebrated preacher, and author of, 1. "A Sermon preached before the Lord Mayor, January 30, 1748." 2. "A Sermon preached before the Lord Mayor, on September 2, 1749." 3. "A Syſtem of Divinity and Morality, containing a Series of Diſcourſes on the principal and moſt important Points of natural and revealed Religion; compiled from the Works of the moſt eminent Divines of the Church of England, 1750," 5 vols. 12mo. This was reprinted in 4 vols. 8vo, 1756. 4. "A Scheme for a Fund for the better Maintenance of the Widows and Children of the Clergy, 1753," 8vo. 5. "An Illuſtration of the Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church of England, &c. 1754," folio. In this year he took the degree of LL. D. 6. "Bolingbroke, or a Dialogue on the Origin and Authority of Revelation, 1755," 8vo. 7. "A free and neceſſary Enquiry whether the Church of England in her Liturgy, and many of her learned Divines in their Writings, have not, by ſome unwary Expreſſions relating to Tranſubſtantiation and the real Preſence, given ſo great an Advantage to Papiſts and Deiſts as may prove fatal to true Religion, unleſs ſome Remedy be ſpeedily ſupplied; with Remarks on the Power of Prieſtly Abſolution, 1755," 8vo. 8. In 1756, he publiſhed the firſt volume of his "Eccleſiaſtical Hiſtory to the eighteenth Century," folio; the ſecond volume in 1757. 9. "Memoirs of the Life of Sir Thomas More, Lord High Chancellor of England in the reign of Henry VIII. 1758." 8vo. This is dedicated to Sir Robert Henley, afterwards Lord Chancellor Northington, who is complimented for the favours he had conferred on him

on

on his receiving the ſeals; probably for the rectory of Barnes, which was given him in 1758, and with which he held Queenhithe and Trinity the Leſs. 10. "Remarks on the Hiſtory of Fingal and other Poems of Oſſian, tranſlated by Mr. Macpherſon, in a Letter to the Right Hon. the Lord L—— (Lyttelton), 1762," 8vo. 11. "The Hiſtory of Ireland, vol. I. 1763," 4to. He publiſhed no more of this, being diſcouraged by a diſappointment in his expectations of ſome Parliamentary aſſiſtance. 12. "A Letter to the Fellows of Sion-College, and to all the Clergy within the bills of Mortality and in the County of Middleſex, humbly propoſing their forming themſelves into a Society for the Maintenance of the Widows and Orphans of ſuch Clergymen. To which is added, a ſketch of ſome Rules and Orders ſuitable to that purpoſe, 1765," 8vo. 13. "The Hiſtory of the Rebellion and Civil War in Ireland, 1767," 4to. For collecting materials for his "Hiſtory of Ireland," he went over to that kingdom about 1761. 14. "A full and plain Account of the Gout, whence will be clearly ſeen the folly or the baſeneſs of all Pretenders to the cure of it, in which every thing material by the beſt writers on that ſubject is taken notice of, and accompanied with ſome new and important inſtructions for its relief, which the author's experience in the gout above thirty years hath induced him to impart." He died in his 65th year, Oct. 3, 1768.

WARTON (Thomas), well known to the public as poet laureat and the hiſtorian of Engliſh poetry, was born in the year 1728. His father, Thomas Warton, B. D. was fellow of Magdalen-college, Oxford, poetry-profeſſor from the year 1718 to 1728, and Vicar of Baſingſtoke in Hampſhire and Cobham in Surrey. He married Elizabeth, daughter of the Rev. Joſeph Richardſon, rector of Dunfold in Surrey, by whom he had three children; Joſeph, lately retired from the ſuperintendance of Wincheſter-ſchool, well known for the elegance of his taſte, and his philological reſearches; Thomas, the ſubject of the preſent article; and one daughter, whoſe name is Jane. After his death, a volume of his poems was printed by ſubſcription in the year 1745. He is at preſent known to the public by none of his productions more advantageouſly than by his ingenious epigram, occaſioned by a regiment of horſe being ſent to Oxford by George the Second, at the ſame time that he gave a collection of books to the univerſity of Cambridge.

Thomas received the firſt part of his education probably at Wincheſter; and at the age of ſixteen was entered a commoner of Trinity-college, Oxford, under the tuition of

Mr. Geering, as appears by his own record in the college regiſter-book. [A]

He began his poetical career at an early age. In 1745, he publiſhed five paſtoral eclogues, in which are beautifully deſcribed the miſeries of war to which the ſhepherds of Germany were expoſed. Not long after, in the year 1748, he had full ſcope afforded for the exertion of his genius. It is well known, that Jacobite principles were ſuſpected to prevail in the univerſity of Oxford about the time of the Rebellion in the year 1745. Soon after its ſuppreſſion, the drunkenneſs and folly of ſome young men gave offence to the court, in conſequence of which a proſecution was inſtituted in the court of King's Bench, and a ſtigma was fixed on the vice-chancellor and ſome other heads of colleges in Oxford. Whilſt this affair was the general ſubject of converſation, Mr. Maſon publiſhed his "Iſis," an elegy, in which he adverts to the above-mentioned circumſtances. In anſwer to this poem, Mr. Warton, encouraged by Dr. Huddesford, the preſident of his college, publiſhed, in 1749, "The Triumph of Iſis," which excelled more in manly expoſtulation and dignity than the poem that produced it did in neatneſs and elegance. With great poetical warmth, and a judicious ſelection of circumſtances, he characteriſes the eminent men who had been educated in Oxford, and draws a ſtriking and animated portrait of Dr. King, the celebrated public orator of that time. The whole poem ſhews the early maturity of his genius, and is finiſhed with happy diligence.

In the year 1751, he ſucceeded to a fellowſhip of his college, and was thus placed in a ſituation eaſy and independent, and particularly congenial with his habits of retirement and ſtudy. In 1753, appeared his obſervations on "The Faery Queen of Spencer," in 8vo, a work which he corrected, enlarged, and republiſhed, in two volumes crown octavo, in the year 1762. He ſent a copy of the firſt edition to Dr. Johnſon, who, in a letter to him upon the ſubject, expreſſed this handſome compliment: "I now pay you a very honeſt acknowledgement for the advancement of the literature of our native country: you have ſhewn to all, who ſhall hereafter attempt the ſtudy of antient authors, the way to ſucceſs, by directing them to the peruſal of the books which theſe authors had read."

In 1754, Dr. Johnſon viſited Oxford for the firſt time after he had quitted reſidence there. Much of his time

[A] Ego Thomas Warton, Filius Commenſalis inferioris Ordinis ſub Tutamine Magiſtri Geering Thomæ Warton Claſſici, de Baſing-ſtoke in Com. Hanton: natus ibidem Die Martii 16, 1743. annorum circiter 16, admiſſus ſum

was

was ſpent with Mr. Warton; and there appeared to have been a conſiderable degree of confidential intercourſe between them upon literary ſubjects, and particularly on their own works. A pleaſing account of this viſit was communicated by Mr. Warton to Mr. Boſwell, who has inſerted it in his life of the Doctor [A].

In 1755, Mr. Warton exerted himſelf to procure for his friend the degree of maſter of arts by diploma from the univerſity of Oxford; an honour which Johnſon eſteemed of great importance to grace the title page of his dictionary which he was about to publiſh. In 1756, Mr. Warton was elected profeſſor of poetry, which office he held for the uſual term of ten years. His lectures were remarkable for elegance of diction and juſtneſs of obſervation. One of them, on the ſubject of paſtoral poetry, was afterwards prefixed to his edition of Theocritus. In 1758, he contributed to aſſiſt Dr. Johnſon in the ſubſcription to his edition of Shakeſpeare, and furniſhed him with ſome valuable notes. The Doctor remarks, in a letter to him, when ſoliciting his farther aid, "It will be reputable to my work, and ſuitable to your profeſſorſhip, to have ſomething of yours in my notes." Of Johnſon, conſidered as a Lexicographer, a philoſopher, and an eſſayiſt, Warton thought highly; but was far from entertaining an exalted opinion of him as a man of taſte or a claſſical ſcholar.

From the Clarendon preſs, in the year 1766, he publiſhed "Anthologiæ Græcæ, a Conſtantino Cephalâ conditæ, Libri tres," in 2 vols. 12mo. He concludes the learned and claſſical preface to this work, which is replete with accurate remarks on the Greek epigram, in the following words, which mark this publication for his own: "Vereor ut hactenus in plexendis florum corollis otium nimis longum perſraxerim. Proximè ſequetur, cui nunc omnes operas & vires intendo, Theocritus. Interea quaſi promulſidem convivii Lectoribus meis elegantias haſce vetuſtatis eruditæ propino."

In the year 1770, he conferred a ſimilar honour upon the academical preſs by his edition of Theocritus, in 2 vols. 8vo. He undertook this work by the advice of Judge Blackſtone, then Fellow of All-Souls college, and an ardent promoter of every publication that was likely to do credit to the Clarendon preſs. This elaborate publication reflects no ſmall credit on the learning, diligence, and taſte, of the Editor.

In 1771, he was elected a fellow of the Antiquarian ſociety, and was preſented by the earl of Lichfield to the ſmall living of Kiddington in Oxfordſhire, which he held till his death.

[A] Boſwell's Life, Vol. I. p. 241, &c.

He likewiſe in this year publiſhed an improved account of "The Life of Sir Thomas Pope, founder of Trinity-college Oxford. In compoſing theſe memoirs, he beſtowed much labour and reſearch, and ſhewed great judgement in the arrangement of his materials. But poſſibly, in his ardour to pay a debt of gratitude, he has not ſufficiently conſidered what was due to his own fame. The ſame ſtrength of deſcription and vigour of remark would have better ſuited the life of ſome eminently-diſtinguiſhed character, and extended the reputation of the author as a biographer beyond the circle of thoſe academical readers who are influenced by the ſame feelings of veneration, reſpect, and gratitude, which prompted Mr. Warton to compoſe this work. The preface contains ſome excellent remarks on biographical writing.

The plan for a hiſtory of Engliſh poetry was laid by Pope, enlarged by Gray: but to bring an original plan nearly to a completion was reſerved for the perſeverance of Warton. In 1774 appeared his firſt volume; in 1778, the ſecond and third; which brings the narrative down to the commencement of the reign of Elizabeth in 1581. This work diſplays the moſt ſingular combination of extraordinary talents and attainments. It unites the deep and minute reſearches of the antiquary with the elegance of the claſſical ſcholar and the ſkill of the practiſed writer. The ſtyle is vigorous and manly; the obſervations acute and juſt; and the views of the ſubject extenſive and accurate: yet the copious ſtores of materials, which it derives from his intimate acquaintance with antient poets, cauſe it to loſe much of its hold upon the attention of the reader. The extracts from metrical romances and legendary rules are long and tireſome, cloathed as they are in obſolete terms, and compoſed in uncouth numbers. But, wherever there is ſcope for critical obſervation, the genius of Warton ſhines forth, and enlivens the proſpect of rude antiquity. He ſcatters many a flower over the deſarts of our early literature; he delineates the character of every poet and every period with acute and appropriate obſervation; although he has been charged with ſome trifling miſtakes, yet it cannot be denied that he has ſhewn himſelf eminently qualified for the execution of the work.

In 1777, he collected his poems into an octavo volume, containing miſcellaneous pieces, odes, and ſonnets. This publication may be conſidered in ſome meaſure original; there being only ſeven pieces that had before appeared, and near three times that number, which were then printed for the firſt time.

In vindication of the opinion he had given in his ſecond volume of "The Hiſtory of Poetry," relative to the ingenious

nious attempt of Chatterton to impoſe upon the public, he produced, in 1782, "An Inquiry into the Authenticity of the Poems attributed to Rowley." In this excellent pamphlet the principles of true criticiſm are laid down, an appeal is properly made to the internal evidence of the poems; and upon theſe grounds it is proved, in the moſt ſatisfactory manner, that they could not have been written by a monk of the fourteenth century.

The year 1785 brought him thoſe diſtinctions which were no leſs honourable to thoſe who conferred than to him who received them. He was appointed poet-laureat on the death of Whitehead, and elected Camden profeſſor of antient hiſtory on the reſignation of Dr. Scott. His inauguration-lecture was delivered in a clear and impreſſive manner from the profeſſorial-chair. It contained excellent obſervations on the Latin hiſtorians, and was written in a ſtrong, perſpicuous, and claſſical ſtyle. In his odes, the vigour and brilliancy of his fancy were not proſtituted to an inſipid train of courtly compliments: each preſents an elegant ſpecimen of deſcriptive poetry, and as all of them have only a ſlight relation to the particular occaſion on which they were written, and have always a view to ſome particular and intereſting ſubject, they will be peruſed with pleaſure as long as this ſpecies of compoſition is admired.

He made occaſional journeys to London to attend the literary club, of which he was ſome years a member; and to viſit his friends, particularly Sir Joſhua Reynolds. At his houſe he was ſure to meet perſons remarkable for faſhion, elegance, and taſte.

His laſt publication, except his official odes, conſiſted of Milton's ſmaller poems. A quarto edition appeared in 1790, with corrections and additions. The great object of theſe notes is to explain the alluſions of Milton, to trace his imitations, and to illuſtrate his beauties.

Until he reached his ſixty-ſecond year, he continued to enjoy vigorous and uninterrupted health. On being ſeized with the gout, he went to Bath, and flattered himſelf, on his return to college, that he was in a fair way of recovery. But the change that had taken place in his conſtitution was viſible to his friends. On Thurſday, May 20, 1790, he paſſed the evening in the common room, and was for ſome time more chearful than uſual. Between ten and eleven o'clock he was ſtruck with the palſy, and continued inſenſible till his death, which happened the next day at two o'clock. On the 27th, his remains were interred in the college-chapel with the moſt diſtinguiſhed academical honours. The inſcription upon the

flat ſtone which is placed over his grave contains only an enumeration of his preferments [A].

Such was the general conduct and behaviour of Mr. Warton as to render him truly amiable and reſpectable. By his friends he was beloved for his open and eaſy manners; and by the members of the univerſity at large he was reſpected for his conſtant reſidence, ſtrong attachment to Alma Mater, his ſtudious purſuits, and high literary character. In all parties, where the company accorded with his inclination, his converſation was eaſy and gay, enlivened with humour, enriched with anecdote, and pointed with wit. Among his peculiarities it may be mentioned that he was fond of all military ſights. He was averſe to ſtrangers, particularly to thoſe of a literary turn; and yet he took a great pleaſure in encouraging the efforts of riſing genius, and aſſiſting the ſtudious with his advice; as many of the young men of his college, who ſhared his affability and honoured his talents, could teſtify. He was bred in the ſchool of punſters; and made as many good ones as Barton and Leigh, the celebrated word-hunters of his day. Under the maſk of indolence, no man was more buſy; his mind was ever on the wing in ſearch of ſome literary prey. Although, at the accuſtomed hours of Oxford ſtudy, he was often ſeen ſauntering about, and converſing with any friend he chanced to meet; yet, when others were waſting their mornings in ſleep, he was indulging his meditations in his favourite walks, and courting the Muſes. His ſituation in Oxford was perfectly congenial with his diſpoſition, whether he indulged his ſallies of pleaſantry in the common room, retired to his own ſtudy, or to the Bodleian library; ſauntered on the banks of his favourite Cherwell, or ſurveyed, with the enthuſiaſtic eye of taſte, the antient gateway of Magdalen-college, and other ſpecimens of Gothic architecture.

His quick diſcernment and profound judgement, operating upon rich and various ſtores of learning, collected both from claſſical and old Engliſh writers, well qualified him for the office of a critic. His idea of illuſtrative criticiſm is perfectly juſt: he did not give way to refinements of fancy, like Warburton; nor did he refer every ſentiment to claſſical ſources, like Upton; but he elucidated the obſcurities, and heightened the

[A] Thomas Warton,
S. T. B. & S. A. S.
Hujus Collegii Socius,
Eccleſiæ de Cuddington
in Com. Oxon. Rector,
Poetices iterum Prælector
Hiſtoricus Prælector Camden,
Poeta Laureatus,
Obiit 21. Die Maii,
Anno Domini 1790,
Ætat. 63.

beauties of Shakeſpeare and Spenſer, by the aid of writers, whoſe works were popular at the time they wrote.

In his poems he often introduces old words, which throw a dark veil over the beauty and grandeur of his ideas. Yet this phraſeology is ſometimes happily adapted to his ſubjects. His imitations of Milton and Spenſer are frequently to be traced. But ſo far was he from being a ſervile copyiſt of any of his predeceſſors, that his deſcriptions of all rural objects appear evidently to have been drawn from an attentive obſervance of nature. His imagery is very diſtinct and correct, always rich and ſelect, and very frequently novel. His poems are always deſcriptive; there is no one that makes any approaches to the pathetic. Not a ſingle poem, not even a ſonnet, is inſpired by the power of that tender paſſion which bards are the firſt to feel and to celebrate. Like Collins and Gray, Warton has explored many a Grecian iſle, but never touched at Paphos.

In examining the works of our poets, it would not be an eaſy taſk to find three of their compoſitions which ſurpaſs "The Progreſs of Diſcontent," as a picture of real life; "The Suicide," for energy of deſcription; or "The Ode on the King's going to Cheltenham," for elegant verſification and beautiful and original imagery.

His Latin poetry is of the firſt order. It diſplays ſingular beauty of ideas, and a very maſterly command of claſſical phraſeology. The "Mons Catharinæ," and the "Deſcription of Trinity-college chapel, may be ranked with the beſt Latin verſes of Jortin and Milton; and ſome of the poems in the collection of "Inſcriptions, particularly the "Epitaph on Suſanna," and the "Verſes written in a Garden at Wincheſter," are very happy imitations of the beautiful ſimplicity of the Greek epigram.

The "Hiſtory of Engliſh Poetry" is the ſtrongeſt ground on which Warton builds his fame. If the work be completed from the materials, which are ſaid to be now preparing for the preſs by his learned and ingenious brother, it will be a very great acquiſition to the ſtock of our national literature, and will convey the reputation of its author to diſtant generations.

The following is a liſt of Mr. Warton's works: 1. "Five Paſtoral Eclogues," 4to, 1745. Reprinted in Pearch's Collection of poems. 2. "The Pleaſures of Melancholy," written in 1745; firſt printed in Dodſley's Collection, and afterwards in the Collection of Mr. Warton's poems. 3. "Progreſs of Diſcontent," written in 1746. Firſt printed in the "Student," a periodical paper. 4. "The Triumph of Iſis, a Poem," 4to, 1750. 5. "Newmarket, a Satire," folio,

folio, 1751. "6. Ode for Muſic," performed at the theatre in Oxford 1751. 7. "Obſervations on the Faerie Queene of Spenſer," 8vo 1754. 8. Inſcriptionum Metricarum Delectus," 4to, 1758. 9. "A Deſcription of the City, College, and Cathedral, of Wincheſter," 8vo, no date. 10. The Life of Sir Thomas Pope," in the 5th vol. of the Biographia Britannica," republiſhed in 1772. 11. "The Life and literary Remains of Ralph Bathurſt, M. D. Dean of Wells, and Preſident of Trinity-college in Oxford, 1761. 12. "A Companion to the Guide, and a Guide to the Companion," 12mo, 1762. 13. "The Oxford Sauſage," in which are ſeveral Poems by Warton. 14. Anthologiæ Græcæ a Conſtantino Cephalâ conditæ Libri tres," 2 tom. 1766. 15. "Theocritis Syracuſii quæ ſuperſunt, cum Scholiis Græcis," &c. 2 tom. 4to, 1770. 16. "Hiſtory of Engliſh Poetry, from the Cloſe of the 11th to the Commencement of the 18th Century," 4to, Vol. I. 1774. Vol. II. 1778. Vol. III. 1781. 17. "Poems," 8vo, 1777. 18. "Specimen of a Hiſtory of Oxfordſhire," 1783. 19. "An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley," 8vo, 1782. 20. Verſes on Sir J. Reynolds's painted Window in New-College Chapel, 4to," 1782. 21. "Poems on ſeveral Occaſions, by John Milton, with Notes critical and explanatory," 8vo, 1785.

WARWICK (Sir PHILIP) was by birth a gentleman, deſcended from the Warwicks or Warthwykes of Warwicke in Cumberland, and bearing the ſame arms: "Vert, 3 Lions rampant argent." His grandfather, Thomas Warwick, is (in the viſitation of Kent, by Sir Edward Byſche, in 1667) ſtyled of Hereford, but whom he married is not mentioned. His father, Thomas Warwick, was very eminent for his ſkill in the theory of muſic, having compoſed a ſong of 40 parts, for 40 ſeveral perſons, each of them to have his part entire from the other. He was a commiſſioner for granting diſpenſations for converting arable land into paſture; and was ſome time organiſt of Weſtminſter-Abbey and the Chapel Royal. He married Elizabeth, daughter and co-heir of John Somerville, of Somerville Aſton le Warwick; by whom he had iſſue one ſon Philip, our author, and two daughters; Arabella, married to Henry Clerke, Eſq. and ſince married to Chriſtopher Turnor, of the Middle Temple, Eſq. Barriſter at Law, who at the Reſtoration was knighted, and made a baron of the Exchequer.

Sir Philip Warwick was born in the pariſh of St. Margaret's, Weſtminſter, in the year 1608. He was educated at Eton ſchool, and afterwards travelled into France, and was ſome time at Geneva, where he ſtudied under the famous Diodati. When

When he returned from abroad, he became ſecretary to the lord treaſurer Juxon; and a clerk of the Signet. He was diplomated Bachelor of Law at Oxford April 11th, 1638, and, in 1640, was elected burgeſs for Radnor in Wales, and was one of the 56 who gave a negative to the bill of attainder againſt the earl of Strafford. Diſapproving afterwards of the conduct of Parliament, he went to the king at Oxford, and was for this deſertion (by a vote of the houſe Feb. 5. 1643) diſabled from ſitting there. Whilſt at Oxford, he lodged in University-College, and his council was much relied upon by the king. In 1643, he was ſent to the earl of Newcaſtle in the north, to perſuade him to march ſoutherly, which he could not be prevailed to comply with, "deſigning (as Sir Peter Warwick perceived) to be the man who ſhould turn the ſcale, and to be a ſelf-ſubſiſting and diſtinct army wherever he was." In 1646, he was one of the king's commiſſioners to treat with the parliament for the ſurrender of Oxford; and in the following year he attended the king to the Iſle of Wight in the capacity of ſecretary; and there deſiring, with ſome others, a leave of abſence to look after their reſpective affairs, he took leave of the king and never ſaw him more. Beſides being engaged in theſe important commiſſions, he took up arms in the royal cauſe; one time ſerving under captain Turberville who loſt his life near Newark, at another in what was called *the Troop of Show*, conſiſting of Noblemen, Gentlemen, and their attendants, in all about 500 horſe, whoſe property taken together was reckoned at 100,000l. per annum, and who (by his Majeſty's permiſſion, they being his guards), had the honor of being engaged in the firſt charge at the battle of Edgehill.

He was buſily engaged in private conferences with the chief promoters of the Reſtoration; but this he does not relate "to creep into a little ſhare in bringing back the king," as he attributed that event to more than earthly wiſdom. In the firſt parliament called by Charles II. he was returned burgeſs for his native city of Weſtminſter, and about that time received the honor of knighthood, and was reſtored to his place of clerk of the ſignet [A]. He was likewiſe employed by the virtuous earl of Southampton as ſecretary to the treaſury, in which office he acquitted himſelf with ſuch abilities and integrity as did honor to them both, and in which poſt he continued till the death of that earl in 1667. The loſs which the public ſuſtained in his retirement from buſineſs is handſomely acknowledged in one of Sir William Temple's letters to our author [B].

[A] To which he was ſucceeded after his death by Sir William Trumbull. Gent. Mag. 1790, p. 4.

[B] Vol. I. p. 298. Edit. 1757.

He

He married, about the year 1638, Dorothy, daughter of Thomas Hutton of Maſh, co. York, by whom he had an only ſon Philip. Towards the end of Charles I's reign he purchaſed the ſeat called Frognal, in the pariſh of Chiſelhurſt, in Kent; and about the year 1647, he married to his ſecond wife Dame Joan, widow of Sir William Botteler, bart. killed in the battle at Cropedy-Bridge, and daughter of Sir Henry Fanſhaw, of More Park, a near kinſwoman to General Fairfax.

Sir Peter Warwick died January 15, 1682, in the 74th year of his age. His only child, Philip (who married Elizabeth, ſecond daughter and coheir of John Lord Freſkville, of Stavely le Derby, by whom he had no iſſue [A]), died at Newmarket the 26th of March following, as he was returning poſt from Sweden (where he was envoy) to take his laſt farewel of his father.

By will, proved April 5, 1683, Sir Peter Warwick left to the pariſh of Chiſelhurſt 100l. to be placed out at intereſt for apprenticing a boy in the ſea-ſervice. To his native pariſh of St. Margaret Weſtminſter, the like ſum for the ſame purpoſe; and, towards the building St. Paul's church, 100l. to Sir Charles Cotterill, the little ſeal of his old maſter, king Charles.

Dr. Smith, the learned editor of Sir Peter Warwick's "Diſcourſe of Government," ſays, "That the author was a gentleman of ſincere piety, of ſtrict morals, of a great and vaſt underſtanding, and of a very ſolid judgement; and that, after his retiring into the country, he addicted himſelf to reading, ſtudy, and meditation; and, being very aſſiduous in his contemplations, he wrote a great deal on various ſubjects, his genius not being confined to any one particular ſtudy and learning." What we have, however, of his in print is, "A Diſcourſe of Government, as examined by reaſon, ſcripture, and the law of the land, written in 1678," and publiſhed by Dr. Thomas Smith in 1694, with a preface, which, being diſpleaſing to the then-adminiſtration, was ſuffered to remain but in very few copies. His principal work was, "Memoirs of the Reign of King Charles I. with a Continuation to the Reſtoration;" adorned with a head of the author after Lily, engraved by White, and taken at a later period of his life than that which appeared in the "Gentleman's Magazine" for Sept. 1790. The Memoirs were publiſhed in 8vo, 1701; and to which is not unfrequently added his "Diſcourſe on Government," before mentioned. This Hiſtory, with ſeveral others of the time of Charles I. have this peculiar merit, that

[A] She was afterwards fourth wife of John earl of Holderneſſe, and died ſ. p. "Edmond's Peerage, Vol. II. p. 161.

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the authors of them were both actors and ſufferers in the intereſting ſcenes which they deſcribe. Our author is juſtly allowed to be exceeded by none of them in candour [A] and integrity. There is likewiſe aſcribed to our author "A Letter to Mr. Linthal, ſhewing that Peace is better than War," ſmall 8vo, of 10 pages, publiſhed anonymouſly, 1646; and in the Britiſh Muſeum ſome recommendatory letters from him in favour of Mr. Collins the mathematician; which are publiſhed in Birch's "Hiſtory of the Royal Society;" and in the Life of Collins, in the new edition of the "Biographia Britannica."

We will cloſe this account with the inſcription on a handſome marble monument, in the church of Chiſelhurſt, in Kent.

Here lies,
in expectation of a joyful reſurrection
through Jeſus Chriſt our Saviour,
the only mortal part of Sir Philip Warwick, knt.
who departed this life the 15th January 1682,
in the 74th year of his age,
He was an acceptable ſervant to king Charles I.
in all his extremities;
and a faithful one to king Charles II.
Here alſo, with his body, lies that of his dear wife Joan Fanſhaw,
of Ware Park, a lady of ſincere virtue and piety;
firſt married to Sir William Boteler, Bart.
With whom is interred the body of
Philip Warwick, Eſq. the only ſon of the ſaid Sir Peter Warwick,
who died an envoy, 1682,
From the king of Great-Britain
to the king of Sweden,
having ſerved both crowns
with great honour
and fidelity.

WATERLAND (Dr. DANIEL), an eminent Engliſh divine, was born at Waſely in Lincolnſhire, 1683; of which place his father was rector. He had his ſchool-education at Lincoln, and his academical at Magdalen-college in Cambridge. He was, firſt, ſcholar, and afterwards fellow; and, commencing tutor, became a great ornament and advantage to his college. In this capacity he drew up a tract, under the title of "Advice to a young Student, with a Method of Study for the firſt four Years," which has gone through ſeveral edi-

[A] "Willingly I would ſully no man's fame; for, to write invectives is more criminal than to err in Eulogies." "Mem. 103."

tions.

tions. In 1713, he became maſter of the college; obtained the rectory of Ellingham in Norfolk; and was ſoon after appointed chaplain in ordinary to George I. In 1720, he preached the firſt courſe of lectures, founded by lady Moyer for the defence of our Lord's divinity. He was preſented, in 1721, by the Dean and Chapter of St. Paul's, to the rectory of Saint Auſtin and St. Faith in London; and ſoon after promoted to the chancellorſhip of the church of York by Sir Sir William Dawes. In 1727, he was collated by his dioceſan to the archdeaconry of Middleſex; and his majeſty conferred on him a canonry in the church of Windſor. That chapter alſo preſented him to the vicarage of Twickenham; upon which he reſigned the rectory of St Auſtin's, not being willing to hold two benefices at once with the cure of ſouls. He died in 1740, and was interred in the collegiate church at Windſor. He was the author of a great many pieces in the theological way, eſpecially upon the Trinity; and is the moſt likely to have his memory preſerved by having a famous controverſy with Dr. Samuel Clarke upon that ſubject.

WATSON (John), eldeſt ſon of Legh Watſon by Heſther Yates, of Swinton, in Lancaſhire, was born in Lyme-cum-Hanley, in the pariſh of Preſtbury, in Cheſhire, March 26, 1724; and, having been brought up at the grammar-ſchools of Eccles, Wigan, and Mancheſter, in Lancaſhire, he was admitted a commoner in Brazen-Noſe college, Oxford, April 7, 1742. In Michaelmas-Term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-Noſe college, being choſen into a Cheſhire fellowſhip, as being a Preſtbury-pariſh man. On the title of his fellowſhip he was ordained a deacon at Cheſter by Biſhop Peploe, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his reſidence at Oxford no longer required, he left the college; and his firſt employment in the church was the curacy of Runcorn, in Cheſhire; here he ſtaved only three months, and removed thence to Ardwic, near Mancheſter, where he was an aſſiſtant curate at the chapel there, and private tutor to the three ſons of Samuel Birch, of Ardwic, eſq. During his reſidence here, he was privately ordained a prieſt at Cheſter, by the above Biſhop Peploe, May 1, 1748, and took the degree of M. A. at Oxford, in Act-Term, the ſame year. From Ardwic he removed to Halifax, and was licenſed to the curacy there, Oct. 17, 1750, by Dr. Matthew Hutton, Archbiſhop of York. June 1, 1752, he married Suſanna, daughter and heireſs of the late Rev. Mr. Allon, vicar of Sandbach, in Cheſhire, vacating thereby his fellowſhip at Oxford. Sept. 3, 1754, he was licenſed by the above Dr. Hutton, on the preſentation of George

George Legh, LL.D. vicar of Halifax, to the perpetual curacy of Ripponden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expence, laying out above 400l. upon the same, which was more than a fourth part of the whole sum he there received; notwithstanding which, his unworthy successor threatened him with a prosecution in the Spiritual Court, if he did not allow him ten pounds for dilapidations, which, for the sake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. July 11, 1761, he was married at Ealand, in Halifax parish, to Anne, daughter of Mr. James Jaques, of Leeds, merchant. August 17, 1766, he was inducted to the rectory of Meningsby, Lincolnshire, which he resigned in 1769, on being promoted to the rectory of Stockport, in Cheshire, worth about 150l. a year. His presentation to this, by Sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the Right Hon. the earl of Dysart. April 24, 1770, having received his dedimus for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he received his dedimus for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly. His principal publication was "The History of Halifax, 1775," whence these particulars are chiefly taken. He died March 14, 1783, whilst he was preparing for the press, in 2 vols, 4to, "A History of the antient earls of Warren and Surrey," with a view to represent his patron's claim to those antient titles. An exact list of his other works may be seen in the "History of Halifax."

WATSON (Thomas, A.M.). He was educated in Emanuel-college, Cambridge, and obtained the living of St. Stephen's, Walbrook, in the city of London. He was extremely popular; and all his discourses breathe a spirit of true piety. He had such an extensive gift of extempore prayer, that many wanted to imitate him, particularly bishop Richardson. He was ejected 1662; and died, 1673, at a private house in Essex. His works were all practical; but the most noted of them is "The Body of Divinity."

WATSON (James). He was born at Aberdeen, where his father was an eminent merchant during the reign of Charles II. and in 1695 set up a printing-house in Edinburgh, which reduced him to many hardships, being frequently prosecuted before the privy-council of Scotland for printing in opposition to a patent granted to one Mr. Anderson some years before. In 1711, Mr. Watson, in conjunction with Mr. Freebairn, obtained a patent from queen Anne;

Anne; and they publiſhed ſeveral learned works; and ſome of them were printed on very elegant types, particularly a bible in crown 8vo, 1722; and another in 4to, 1726. He died at Edinburgh 1728.

WATSON (DAVID, A.M.). He was born at Brenchin 1710, and educated in St. Leonard's college, St. Andrew's, where he took his degrees, and was appointed profeſſor of philoſophy. When the college of St. Leonard was united by act of parliament to that of St. Salvador, 1747, he came to London, and completed his tranſlation of Horace, which is in great eſteem. But his diſſipated life brought him into many wants, and he was frequently deſtitute of the common neceſſaries of life. In his latter years he taught the claſſics to private gentlemen; but his love of pleaſure plunged him into new difficulties; and he ſunk beneath his character as a ſcholar. He died in great want near London, 1756, and was buried at the expence of the pariſh, aged 40. Beſides his tranſlation of Horace, he wrote "The Hiſtory of the Heathen Gods and Goddeſſes."

WATTEAU (ANTHONY), a French painter, was born in 1684, of mean parents, who were ill able to cultivate his genius as it deſerved. He wrought at firſt under an ordinary maſter in the country: but, his ambition puſhing him beyond ſo confined a ſphere, he went to Paris, where he was employed in the theatre by a ſcene-painter. Here his genius began to diſtinguiſh itſelf, and aſpired to a prize in the academy, which he gained. He found the means afterwards to obtain the king's penſion, which enabled him to ſee Rome, on which his heart had long been ſet. Here he was much taken notice of; as he was afterwards in England, where he ſpent a full year. His health declining, he returned into his own country with a view to eſtabliſh it: but the experiment failed, and he died in the flower of his age; a martyr, as is commonly ſuppoſed, to induſtry. In his dying moments he gave a ſtrong teſtimony of his affection to his art. A prieſt, who attended him, offering him a crucifix to kiſs, which was miſerably ill painted; "For God's ſake, father," ſaid the dying man, "remove it from me; the ſight of it ſhocks me." Watteau was a painter of great merit, conſidering his age and diſadvantages. Every thing he gained was from himſelf. He had not only his own talents to form; but he had bad habits, contracted from bad maſters, to overcome. In ſpite of all his difficulties, he became a very eminent painter; and his works are thought worthy of a place in the moſt curious cabinets. Vandyck and Rubens were the maſters he copied after his ſtudies became liberal. He painted chiefly converſation-pieces, in which the airs of his heads are much admired.

It is thought he would have excelled in hiſtory if he had ſtudied it. He left behind him a great number of drawings; ſome of which are done in red, others in black chalk; and many there are in which both are mixed.

WATTS (Dr. Issaac) was born at Southampton, July the 17th, 1764, of parents who were eminent for religion, and conſiderable ſufferers for conſcience-ſake in the perſecution of the Proteſtant diſſenters in the reign of Charles II. The uncommon genius of their ſon appeared betimes; for, he began to learn Latin at four years old; in the knowledge of which, as well as Greek, he made a ſwift progreſs. He was early noticed for the ſprightlineſs and vivacity of his wit; and, in 1690, ſent to London for academical education, where he was placed under the rev. Mr. Thomas Rowe, to whom he has inſcribed an ode in his "Horæ Lyricæ." In 1693, he joined in communion with the church in which his tutor was paſtor. When he had finiſhed his ſtudies at the academy, he returned to his father's houſe, where he ſpent two years more in reading, meditation, and prayer; in order to his being farther qualified for that great work to which he determined to devote his life, and of the awful importance of which he had a deep ſenſe upon his mind. Hence he was invited, in 1696, by Sir John Hartopp, to reſide in his family at Stoke-Newington, as tutor to his ſon, where he continued four years, and where he laid the foundation of that intimate friendſhip which ſubſiſted between his worthy pupil and him to the day of his death. But, while he aſſiſted Sir John's ſtudies, he did not neglect his own: for, not only did he farther improve himſelf in thoſe branches of learning in which more eſpecially he aſſiſted his pupil, but applied himſelf to reading the ſcriptures in the original tongues, and the beſt commentators, both critical and practical. He began to preach on his birth-day, 1698, and was the ſame year choſen aſſiſtant to the Rev. Dr. Iſaac Chauncey.

Jan. 1701-2, he received a call from this church, to ſucceed Dr. Chauncey in the paſtoral-office; of which he ſigned his acceptance the very day that king William died, notwithſtanding the diſcouraging proſpect which that event gave to men of his profeſſion, and the fears with which it agitated the Proteſtant diſſenters at that time. But the joy of the church, in their happy ſettlement, was ſoon after damped by his being ſeized with a painful and threatening illneſs, which laid him by for ſome time, and from which he recovered by ſlow degrees. Upon this they ſaw it needful to provide him with a ſtated aſſiſtant; and accordingly the Rev. Mr. Samuel Brice was choſen to that ſervice in July 1703. His health remained very fluctuating and tender for

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ſome years. However, as it increaſed, he renewed his diligence in the miniſtry; and delighted and edified his flock with his ſermons in public, as well as with entertaining and profitable converſation in the viſits which he made to their families. It was in this ſeaſon of his more confirmed health, that he formed a ſociety of younger members of his church, for prayer and religious conference; to whom he delivered the ſubſtance of that excellent book which he afterwards publiſhed under the title of "A Guide to Prayer." Thus he went on, without any conſiderable interruption in his work, and with great proſperity to his church, till 1712; when, in September, he was viſited with a violent fever, which broke his conſtitution, and left ſuch weakneſs upon his nerves as continued with him, in ſome meaſure, to his dying-day. It was not till Oct. 1716, that he was able to return to his public miniſtry; and in the mean time his aſſiſtant, Mr. Price, was at his deſire choſen by the church to be joint-paſtor with him.

But, though this long interval of ſickneſs was, on ſome accounts, a very melancholy ſeaſon, yet a kind providence made it the happieſt æra of his life, as it was the occaſion of introducing him into the family of Sir Thomas Abney. This gentleman, on a principle of friendſhip and compaſſion, took him, in a very languiſhing ſtate, to his own houſe; where, from that moment to the day of his death, he was abundantly ſupplied with all that could miniſter either to the convenience or ſatisfaction of his life. His laſt ſickneſs was rather a decay of nature than any particular diſtemper. He died, Nov. 25, 1748, in his 75th year.

In 1728, the univerſities of Edinburgh and Aberdeen, in Scotland, did, in a moſt reſpectful manner, without his knowledge, confer the degree of doctor in divinity on him. Perhaps no author before him did ever appear with reputation on ſuch a variety of ſubjects as he has done, both as a proſe writer and a poet: and we may venture to ſay farther, that there is no man of whoſe works ſo many have been diſperſed, both at home and abroad, and tranſlated into ſuch a variety of languages. They were collected and publiſhed in 6 vols. 4to, 1753.

Some particulars, in a recent character of Watts, are too remarkable to be omitted. "He was one of the firſt authors that taught the Diſſenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteneſs, was commonly obſcured and blunted by coarſeneſs and inelegance of ſtyle. He ſhewed them, that zeal and purity might be expreſſed and enforced by poliſhed diction. By his natural temper he was quick of reſentment;

but, by his eſtabliſhed and habitual practice, he was gentle, modeſt, and inoffenſive. His tenderneſs appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue; though the whole was not a hundred a year; and, for children, he condeſcended to lay aſide the ſcholar, the philoſopher, and the wit, to write little poems of devotion, and ſyſtems of inſtruction, adapted to their wants and capacities, from the dawn of reaſon through its gradations of advance in the morning of life. Every man acquainted with the common principles of human action will look with veneration on the writer who is at one time combating Locke, and at another making a catechiſm for children in their fourth year. A voluntary deſcent from the dignity of ſcience is perhaps the hardeſt leſſon that humanity can teach. As his mind was capacious, his curioſity excurſive, and his induſtry continual, his writings are very numerous, and his ſubjects various. With his theological works I am only enough acquainted to admire the meekneſs of his oppoſition, and the mildneſs of his cenſures. It was not only in his book, but in his mind, that orthodoxy was united with charity. Few books have been peruſed by me with greater pleaſure than his "Improvement of the "Mind," of which the radical principles may indeed be found in "Locke's Conduct of the Underſtanding;" but they are ſo expanded and ramified by Watts as to confer upon him the merit of a work in the higheſt degree uſeful and pleaſing. Whoever has the care of inſtructing others may be charged with deficiency in his duty if this book is not recommended. Few men have left behind ſuch purity of character, or ſuch monuments of laborious piety. He has provided inſtruction for all ages, from thoſe who are liſping their firſt leſſons to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor ſpiritual nature unexamined; he has taught the art of reaſoning, and the ſcience of the ſtars. As a poet, had he been only a poet, he would probably have ſtood high among the authors with whom he is aſſociated. He is at leaſt one of the few with whom youth and ignorance may be ſafely pleaſed; and happy will be that reader whoſe mind is diſpoſed by his verſes, or his proſe, to imitate him in all but his non-conformity, to copy his benevolence to man and his reverence to God.

WEBB (PHILIP CARTERET), a diſtinguiſhed antiquary, born in 1700, was regularly bred to the profeſſion of the law: and was admitted an attorney, before Mr. Juſtice Price, June 20, 1724; he lived then in the Old Jewry; afterwards re-

removed to Budge-row, and thence to Great Queen-ſtreet, Lincoln's-Inn fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and conſtitutional lawyer. In 1747, he publiſhed "Obſervations on the Courſe of Proceedings in the Admiralty-Courts," 8vo. In 1751, he aſſiſted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that buſineſs the cuſtomary fees which were due to him as a ſolicitor; and on many other occaſions proved himſelf a very uſeful member of that learned body. Purchaſing a houſe and eſtate at Buſbridge, Surrey, where he reſided in the ſummer, it gave him an influence in the borough of Haſlemere, for which he was choſen member in 1754, and again in 1761. He became, under the patronage of lord chancellor Hardwicke, ſecretary of bankrupts in the Court of Chancery, and was appointed one of the joint ſolicitors of the treaſury in 1756. In July, 1758, he obtained a ſilver medal from the Society of Arts for having planted a large quantity of acorns for timber. In 1760, he had the honour of preſenting the famous Heraclean table to the king of Spain, by the hands of the Neapolitan miniſter, from whom he received in return (in November that year) a diamond-ring, worth 300l. In April, 1763, the period of Mr. Wilkes's being apprehended for writing "The North Briton," No. 45, Mr. Webb became officially a principal actor in that memorable proſecution, but did not altogether approve of the ſeverity with which it was carried on; and printed, on that occaſion, "A Collection of Records about General Warrants;" and alſo "Obſervations upon diſcharging Mr. Wilkes from the Tower." He held the office of ſolicitor to the Treaſury till June, 1565, and continued ſecretary of bankrupts till Lord Northington quitted the ſeals in 1766. He died at Buſbridge, June 22, 1770, aged 70; and his library (including that of John Godfrey [A], Eſq. which he had purchaſed entire) was ſold, with his MSS. on vellum, Feb. 25, and the ſixteen following days, 1771. A little before his death he ſold to the Houſe of Peers thirty MS. volumes of the Rolls of Parliament. His MSS. on paper were ſold, by his widow and executrix, to the earl of Shelburne. The coins and

[A] Son of Benjamin Godfrey, Eſq. of Norton-Court, near Faverſham in Kent, whom he ſucceded in that eſtate. He was very corpulent, through indolence or inactivity, and a great epicure, which ſhortened his life about the year 1741. Mr. Godfrey (who was related to Sir Edmondbury) was a perſon of learning, and had a good collection of antiquities; and alſo of coins and medals, which, after his death, were ſold by auction. His library (containing 1200 valuable volumes) was bought for about 100l. by T. Oſborne, who ſold the whole again to Mr. Webb before it was unpacked. Of Mr. John Godfrey and his lady, good portraits are in the poſſeſſion of Mr. Nichols.

medals

medals were ſold by auction the ſame year, three days ſale; in which were all the coins and medals found in his collection at the time of his deceaſe, but he had diſpoſed of the moſt valuable part to different perſons. The ſeries of large braſs had been picked by a nobleman. The noble ſeries of Roman gold (among which were Pompey, Lepidus, &c.) and the collection of Greek kings and towns had been ſold to Mr. Duane, and now form part of the valuable muſeum collected by the late Dr. Hunter. The antient marble buſts, bronzes, Roman earthen-ware, gems, ſeals, &c. of which there were 96 lots, were ſold in the above year. On the death of the late Mrs. Webb, the remainder of the curioſities was ſold by Mr. Langford. Mr. Webb's publications were, 1. "A Letter to the Rev. Mr. William Warburton, M. A. occaſioned by ſome Paſſages in his Book, intituled, 'The Divine Legation of Moſes demonſtrated.' By a gentleman of Lincoln's Inn, 1742," 8vo. 2. "Remarks on the Pretender's Declaration and Commiſſion, 1745," 8vo. 3. "Remarks on the Pretender's eldeſt Son's ſecond Declaration, dated the 10th of October 1745, by the author of the Remarks on his firſt Declaration, 1745," 8vo. Of theſe "Remarks" a ſecond edition was publiſhed the ſame year. 4. "Excerpta ex Inſtrumentis publicis de Judæis," conſiſting of ſeven pages ſmall 4to. 5. "A ſhort, but true, State of facts relative to the Jew-Bill, ſubmitted to the Conſideration of the Public," three pages ſmall 4to. 6. "Five Plates of Records relating to the Jews, engraven at the Expence of Philip Carteret Webb, Eſq." 7. "The Queſtion whether a Jew born within the Britiſh dominions was, before the making the late Act of Parliament, a Perſon capable by Law to purchaſe and hold Lands to him and his heirs, fairly ſtated and conſidered. (To which is annexed an Appendix, containing Copies of public Records relating to the Jews), and to the Plates of Records, by a Gentleman of Lincoln's Inn, 1753," 4to. Printed for Roberts, price 2s. 6d. "A Reply" to this, in the ſame ſize and at the ſame price, written, as it is ſuppoſed, by Mr. Grove, author of the Life of Cardinal Wolſey, was printed for Robinſon, Woodyer, and Swan. 8. "A ſhort Account of ſome Particulars concerning Domeſday-Book, with a View to promote its being publiſhed, 1756," 4to. 9. A ſhort Account of Danegeld, with ſome farther Particulars relating to William the Conqueror's Survey, 1758," 4to. 10. "A State of Facts, in Defence of his Majeſty's Right to certain Fee-Farm Rents in the County of Norfolk, 1758," 4to. 11. "An Account of a Copper Table, containing two Inſcriptions in the Greek and Latin Tongues, diſcovered in the year 1732, near Heraclea, in the Bay of

Tarentum, in Magna Grecia. By Philip Carteret Webb, Esq. Read at a Meeting of the Society of Antiquaries the 13th of December, 1759, and ordered to be printed 1760," 4to., 12. "Some Observations on the late Determination for discharging Mr. Wilkes from his Commitment to the Tower of London, for being the Author and Publisher of a seditious libel called 'The North Briton, No. 45.' By a Member of the House of Commons, 4to, 1763." He also printed a quarto pamphlet, containing a number of General Warrants issued from the time of the Revolution; and some other political Tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the public. Mr. Webb was twice married; and by his first lady (who died in March 12, 1756) left one son of his own name, admitted of Bene't College, Cambridge, 1755, under the private tuition of the Rev. John Hodgson; removed to the Temple, 1757; married to Miss Smith, of Milford, Surrey, 1763, by whom he had a son born in 1764, and a daughter since dead. His second wife was Rhoda, daughter of John Cotes, Esq. of Dodington, in Cheshire, by Rhoda, one of the daughters and coheirs of Sir John Huborn, Bart. of Warwickshire; but by her he had no issue.

WEBB (BENJAMIN). He was the son of a creditable shoemaker in Redcross-street, where he was born 1725, and educated at a private academy near London, where he was some time an usher. He had a fine taste for writing and calculation, which induced the worshipful company of haberdashers to make choice of him to be master of their school in Bunhill-row. In that station he continued discharging his duty till the time of his death, 1774, aged 49. His works are numerous, consisting mostly of tables and calculations; and he was frequently employed in writing copies of honorary freedoms bestowed by the City of London upon eminent persons, particularly that presented to his Danish Majesty 1768.

WEBSTER (WILLIAM), an eminent writing-master and accountant, known by a small piece on "Book-keeping," 12mo, which has been often printed; for the 12th edition is dated 1755. He kept a school in Castle-street, near Leicester-fields, and published "A Compendious Course of Mathematics, 3 vols. 8vo. He died in 1744, aged 60 years.

WECHEL (CHRISTIAN), a famous printer in Paris, who began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had

one of the beſt ſcholars and critics then in Germany for the corrector of his preſs, that is, Sylburgius. He was brought into trouble in 1534, for having ſold a book of Eraſmus, "De eſu interdicto carnium," which had been cenſured by the faculty of divinity: and, according to father Garaſſe, he fell into poverty for his impiety, in printing an anonymous book, in which the author makes infants to complain of God's injuſtice for damning them before baptiſm. However, from the flouriſhing circumſtances of his ſon, Bayle collects, that he was not reduced to poverty; and for the curſe, it is impoſſible to know how far the vengeance of God might purſue a man for printing ſuch a work; but perhaps not ſo far as father Garaſſe might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond 1552.

WECHEL (ANDREW, ſon of the preceding) was likewiſe a very able printer. Being a Proteſtant, he went to Frankfort, about 1573; having left Paris, after the maſſacre on St. Bartholomew's day the year before. He himſelf relates the great danger to which he was expoſed on the night of that maſſacre; and in what manner he was ſaved by Hubert Languet, who lived in his houſe. He expreſſes his gratitude for it, in the dedication of Albert Krantz's "Vandalia," printed at Frankfort in 1575; in which place he continued to print many great and important works. He died in 1581.

A catalogue of the books, which came from the preſſes of Chriſtian and Andrew Wechel, was printed at Frankfort 1590, in 8vo. They are ſuppoſed to have had the greateſt part of Henry Stephens's types.

WEEVER (JOHN) was a native of Lancaſter, and received his education at the univerſity of Cambridge. He was author of "Funeral Monuments," a book of great utility to antiquarians and hiſtorians; but which would have been of much more, if it had not been egregiouſly deficient in point of accuracy, eſpecially in the numeral letters and figures. He died about the year 1632, and lies buried in the church of St. James, Clerkenwell, in London.

WELLES (SAMUEL), ſon of Mr. William Welles, of St. Peter's Eaſt, in Oxford, was born there Auguſt 18, 1614, and there brought up, in Magdalen-college. He commenced M. A. in 1636; married Mrs. Dorothy Doyley, of Auborn in Wilts, 1637, being the 22d year of his, and the 18th year of her, age. He was ordained Dec. 23, 1638, at which time he kept a ſchool in Wandſworth. He was aſſiſtant to Dr. Temple, at Batterſea, in 1639. In the war-time, for their ſecurity, he removed his family into Fetter-Lane, London,

about 1644; and about that time was in the army, chaplain to Col. Eſſex. He was fixed miniſter at Remnam, in Berks, in 1647, where his income is ſaid to be 200l. per annum, but not above twenty families in the pariſh. He was invited to Banbury in Oxfordſhire; accepted the offer, and ſettled there in 1649, though a place of leſs profit, namely, about 100l. per annum. His reaſon for leaving Remnam was, that he might do good to more ſouls. When the troubles were over, he had the preſentation of Brinkworth, ſaid to be about 300l. per annum, but declined it for the former reaſon. When the Bartholomew-Act diſplaced him, he remitted 100l. due from Banbury; and afterwards would chearfully profeſs, "that he had not one carking thought about the ſupport of his family, though he had then ten children, and his wife big with another." The Five-Mile Act removed him to Dedington, ſomewhat above five miles diſtant from Banbury. But, when the iniquity of the times would permit, he returned to Banbury, and there continued till his death. There Mr. (afterwards Dr.) White, of Kidderminſter, the public miniſter, was very friendly and familiar with him, frequently paying each other viſits; and one ſpeech of his, when at Mr. Welles's, is ſtill remembered. "Mr. Welles," ſaid he, "I wonder how you do to live ſo comfortably. Methinks you, with your numerous family, live more plentifully on the providence of God than I can with the benefits of the pariſh." Mr. Welles was of a chearful diſpoſition, and of a large and liberal heart to all, but eſpecially to good uſes. It was the expreſſion of one who had often heard him preach, "That his auditory's ears were chained to his lips." As he uſed to hear Mr. White in public, ſo Mr. White, though ſecretly, did go to hear him in private; and once, upon his taking leave, he was heard to ſay, "Well, I pray God to bleſs your labours in private, and mine in public." There is a ſmall piece of Mr. Welles's printed; the title, "A Spirituall Remembrancer," ſold by Cockrell.

WELLS (EDMUND), a learned Engliſhman, and profeſſor of Greek at Oxford. He is principally known by an excellent edition of the works of Xenophon, in five volumes octavo; in publiſhing which, he had the advantage of ſeveral manuſcripts: this edition is ſcarce, and deſervedly in great eſteem. Welles died about the year 1730.

WELSTED (LEONARD), born at Abington in Northamptonſhire in 1689, received the rudiments of his education in Weſtminſter-ſchool, where he wrote the celebrated little poem called "Apple-Pie," which was univerſally attributed to Dr. King, and as ſuch had been incorporated in his works. Very early in life Mr. Welſted obtained a place

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in the office of ordnance, by the intereſt of his friend the earl of Clare, to whom, in 1713, he addreſſed a ſmall poem (which Jacob calls "a very good one") on his being created duke of Newcaſtle; and to whom, in 1724, he dedicated an octavo volume, under the title of "Epiſtles, Odes, &c. written on ſeveral Subjects; with a Tranſlation of Longinus's Treatiſe on the Sublime." In 1717 he wrote "The Genius, on occaſion of the duke of Marlborough's Apoplexy;" an ode much commended by Steele, and ſo generally admired as to be attributed to Addiſon; and afterwards "An Epiſtle to Dr. Garth, on the Duke's death." He addreſſed a Poem to the counteſs of Warwic, on her marriage with Mr. Addiſon; a Poetical Epiſtle to the duke of Chandos; and an Ode to earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the Prologue and Epilogue to "The Conſcious Lovers;" and Mr. Philips for a complimentary Poem on his Tragedy of "Humfrey duke of Glouceſter." In 1718, he wrote "The Triumvirate, or a Letter in Verſe from Palemon to Celia, from Bath," which was conſidered as a ſatire againſt Mr. Pope. He wrote ſeveral other occaſional pieces againſt this gentleman, who, in recompence for his enmity, thus mentioned him in his "Dunciad:"

"Flow, Welſted, flow! like thine inſpirer, beer;
"Though ſtale, not ripe; though thin, yet never clear;
"So ſweetly mawkiſh, and ſo ſmoothly dull;
"Heady, not ſtrong; o'erflowing, though not full."

In 1726 he publiſhed a comedy called "The Diſſembled Wanton." In the Notes on the "Dunciad," II. 207, it is invidiouſly ſaid, He wrote other things which we cannot remember. Smedley, in his Metamorphoſis of Scriblerus, mentions one, the Hymn of a Gentleman to his Creator [A]: And there was another in praiſe either of a cellar or a garret. L. W. characteriſed in the "Bathos, or the Art of Sinking, as a Didapper, and after as an Eel, is ſaid to be this perſon, by Dennis, Daily Journal of May 11, 1728." He was alſo characterized under the title of another animal, a mole, by the author of a ſimile, which was handed about at the ſame time, and which is preſerved in the notes on the Dunciad.

In another note, III. 169, it is maliciouſly recorded that he received at one time the ſum of five hundred pounds for ſecret ſervice, among the other excellent authors hired to write anonymouſly for the miniſtry. That ſum did certainly paſs through his hands; but it is now well known that it was for the uſe of

[A] Mr. Welſted, in 1726, lamented the death of a beloved child, in a poem called "A Hymn to the Creator," written by a gentleman on account of the death of his only daughter. See the Poem in Gent. Mag. vol. LX. p. 936.

Sir Richard Steele. And in a piece, ſaid, but falſely, to have been written by Mr. Welſted, called "The Characters of the Times, printed in 8vo, 1728," he is made to ſay of himſelf, that "he had, in his youth, raiſed ſo great expectations of his future genius, that there was a kind of ſtruggle between the two univerſities, which ſhould have the honour of his education; to compound this, he civily became a member of both, and, after having paſſed ſome time at the one, he removed to the other. Thence he returned to town, where he became the darling expectation of all the polite writers, whoſe encouragement he acknowledged, in his occaſional poems, in a manner that will make no ſmall part of the fame of his protectors. It alſo appears from his works, that he was happy in the patronage of the moſt illuſtrious characters of the preſent age. Encouraged by ſuch a combination in his favour, he publiſhed a book of Poems, ſome in the Ovidian, ſome in the Horatian, manner; in both which the moſt exquiſite judges pronounced he even rivalled his maſters. His love-verſes have reſcued that way of writing from contempt. In tranſlations he has given us the very ſoul and ſpirit of his authors. His odes, his epiſtles, his verſes, his love-tales, all are the moſt perfect things in all poetry." If this pleaſant repreſentation of our author's abilities were juſt, it would ſeem no wonder, if the two univerſities ſhould ſtrive with each other for the honour of his education. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius; but, after he came to town, he became a votary to pleaſure; and the applauſes of his friends, which taught him to overvalue his talents, perhaps ſlackened his diligence; and, by making him truſt ſolely to nature, ſlight the aſſiſtance of art. Prefixed to the collection of his poems is "A Diſſertation concerning the Perfection of the Engliſh language, the State of Poetry, &c."

Mr. Welſted married a daughter of Mr. Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of 18, unmarried. His ſecond wife, who ſurvived him, was ſiſter to Sir Hoveden Walker, and to biſhop Walker, the defender of Londonderry. He had an official houſe in the Tower of London, where he died in 1747. His works were regularly collected in one octavo volume, and his fair fame as a man completely vindicated, by the zealous affection of a diſtant relation, in 1787.

WELWOOD (JAMES, A. M.). He was born at Perth 1648, and educated firſt in St. Leonard's college, and afterwards in the New college of St. Andrew's. The violence of the times prevented him from entering into the miniſtry, although

although well qualified for that ſacred function. Having joined in the rebellion which broke out in conſequence of the murder of archbiſhop Sharp, 1679, he was proſcribed, and obliged to conceal himſelf ſome time in the moſt private manner poſſible; and, although there were warrants out to apprehend him, yet he did not fall into the hands of his enemies. At laſt, being ſeized with a fever, he died at Perth, 1680, aged 32. The epiſcopalians would not ſuffer him to be buried at Perth; ſo that his friends were obliged to carry his body to a country church-yard, diſtant about ten miles. He wrote a treatiſe, entitled, "Immanuel's Land;" and ſome other tracts.

WELWOOD (THOMAS, M. D.). He was born near Edinburgh 1652, and educated at Glaſgow; whence he went over to Holland with his parents, who were driven from Scotland in conſequence of having been ſuſpected as acceſſary to the murder of archbiſhop Sharp, 1679. Having ſpent ſome years at Leyden, he took his degrees in phyſic, and came over with king William at the Revolution. Having been appointed one of the king's phyſicians for Scotland, he ſettled at Edinburgh, and became very eminent in his profeſſion, and acquired a conſiderable fortune. Strongly attached to republican notions of civil government, he wrote a volume of "Memoirs of England from 1588 to 1688, which although extremely well written, yet betray plain marks of a party-ſpirit. He died at Edinburgh 1716, aged 64.

WENTWORTH (Sir THOMAS), earl of Strafford, was deſcended from a very antient family, ſeated at Wentworth in the county of York, and born at London 1594. Authors do not mention where he received the firſt part of his education; but he ſpent ſome years at Cambridge in St. John's college, where he uſed great diligence and application, and made great progreſs in learning. On quitting the univerſity, he travelled abroad for farther accompliſhments. In 1614, by his father's death, he became poſſeſſed of a great family-eſtate of 6000l. per annum, and was appointed cuſtos-rotulorum for the county of York. He repreſented this county in parliament ſeveral times; but more particularly in the new parliament called on the acceſſion of Charles I. in which he ſteadily oppoſed the arbitrary meaſures of the court. His eloquence gave him ſuch great ſway in the houſe, that he was made ſheriff of Yorkſhire, in order to diſable him from ſitting in it; and, in 1627, he was impriſoned by the lords of the council, for refuſing the royal loan. In the ſucceeding parliament he again repreſented his county, and exerted himſelf with great vigour; inſiſting upon the petition of rights, and obtaining a reſolution of the houſe, that the redreſs of grievances and granting of ſupplies ſhould go together: but,

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at the end of the ſeſſion, the miniſtry found means, with the bribe of a peerage and the preſidentſhip of the council in the northern parts, to buy him off from the popular party. This frail man was at firſt aſhamed of his apoſtacy, and concealed his change of ſentiments: but at length deſired an interview with Mr. Pym, to perſuade him to continue his aſſociate, and to juſtify his conduct. Pym replied, "you have left us; but I will not leave you whilſt your head is on your ſhoulders." About this time he contracted an intimate friendſhip with abp. Laud, and became an active ſecond in all his arbitrary practices.

During his preſidentſhip, he exerciſed power with great ſeverity, and in ſome caſes even with childiſh inſolence: particularly in that of Henry Bellaſis, ſon to the lord Falconberg, who was committed to priſon for not having pulled off his hat to him; tho' he pleaded that he was talking to lord Fairfax, and that his face was turned another way. His behaviour, however, here recommended him to his royal maſter; and, in 1631, he was appointed deputy of Ireland. By his wiſe conduct and regulations, he emancipated the crown from a debt of more than 100,000l. bought off all the incumbrances on the revenue, cauſed an improvement of 40,000l. in the yearly income, and made this kingdom a fruitful ſource of riches to his maſter. He provided too for the opulency of the clergy; and brought the church in Ireland to a perfect conformity in her doctrine and diſcipline to that eſtabliſhed in England: but, during his government, there were many exertions of deſpotiſm; and he was fondly attached to, and deſirous of being treated with, all the foppiſh formalities of ſtate. He reprimanded the earl of Kildare, the firſt peer of Ireland, for oppoſing his propoſitions to the parliament, and afterwards obliged him, without any legal proceeding, to ſubmit his title to an eſtate to his deciſion, and impriſoned him a whole year on this buſineſs. But his ſentence of death againſt lord Mountmorris lies the heavieſt on his memory of any part of his adminiſtration. Wentworth had given Mountmorris's kinſman a blow, for having accidentally hurt his foot; which being ſpoken before Mountmorris at the chancellor's, he obſerved that the gentleman had a brother who would not have taken ſuch an affront. He was for theſe words hurried before a court martial, and in the ſpace of two hours condemned to die. The king gave him his life; but he was obliged to acknowledge the juſtice of his ſentence, to be impriſoned for three years, deprived of an eſtate, and all his employments both civil and military. But, upon the whole, his adminiſtration was ſo pleaſing to his royal majeſty, that he

raiſed him to the dignity of lord lieutenant of Ireland, earl of Strafford, and knight of the garter.

The ſame reaſons, which procured him the king's favour, raiſed againſt him the utmoſt reſentment and odium of the people. On the opening of the long parliament, Pym, his implacable enemy, after having harangued the houſe a long time with all the force of his eloquence on the grievances of the nation, in concluſion accuſed the earl of Strafford as the greateſt enemy to the liberties of his country, and the greateſt promoter of tyranny, that any age had ever produced. And, when the reſentment of the houſe was inflamed to its higheſt pitch, it was ſuddenly moved that the earl of Strafford ſhould be immediately impeached of high treaſon. Accordingly, on the ſame day, Pym appeared at the bar of the houſe of lords, and impeached him in the name of all the commons in England, and deſired that he might be ſequeſtered from all councils, and put into ſafe cuſtody; and the lords immediately complied with the requeſt. His impeachment was prepared, conſiſting of 28 articles, regarding his conduct as preſident of the council of York, as governor of Ireland, and as counſellor and commander in England. We ſhall not detain the reader with the particulars of this proceeding, but refer him to the "State Trials" for his ſatisfaction. We ſhall only obſerve, that his trial laſted eighteen days; during which he defended himſelf with ſuch addreſs, that the commons, doubting whether the lords would give judgement againſt him, paſſed a bill for attainting him of high treaſon. The bill was ſtopped for ſome time in the houſe of lords; and the king tried every method to appeaſe the reſentment of the commons, and ſave his faithful ſervant. But great mobs, armed with clubs and ſwords, ſurrounded his palace, crying out, "Juſtice, Juſtice!" and threatening the deſtruction of the king, queen, and royal family, unleſs his majeſty conſented to Strafford's death. The earl, underſtanding the diſtreſs of the king, generouſly wrote to him, not to hazard the ſafety of his family and the peace of the kingdom for his ſake, but paſs the bill; adding, that his conſent would abundantly acquit his majeſty in the eye of heaven; and he ſhould reſign his life with all the chearfulneſs imaginable, as an acknowledgement of the favours he had received from his ſovereign. After paſſing two days and nights in the utmoſt perplexity, the king with extreme reluctance ſigned a commiſſion for paſſing the bill: and he was beheaded on Tower-hill, May 12, 1641, in his 49th year, dying with great reſolution and tranquillity. After the Reſtoration, the bill of attainder was reverſed, as a ſtain upon the juſtice of the nation.

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The earl of Strafford's Letters were publiſhed, in 2 vols. folio, 1739, by Dr. William Knowler.

WESLEY (SAMUEL) was born at Winterborn Whitchurch, in Dorſetſhire, where his father was vicar, as his grandfather had been of Charmouth in the ſame county before the Reſtoration. He was educated at the free ſchool at Dorcheſter, and then in a private academy among the Diſſenters, whom he ſoon left, and was admitted a ſervitor, at the age of 18, of Exeter-college, Oxford, 1684. He was chaplain to the marquis of Normanby, afterwards duke of Buckingham, who recommended him for an Iriſh biſhopric. He proceeded B. A. 1688; and, taking orders, was rector of South Ormeſby in the county of Lincoln; where he wrote "The Life of Chriſt, an heroic Poem, 1693," folio; dedicated to the Queen, reprinted with large additions and corrections in 1697; "The Hiſtory of the Old and New Teſtament attempted in Verſe, and adorned with three hundred and thirty ſculptures, engraved by J. Sturt, 1704," 3 vols. 12mo, addreſſed to Q. Anne in a poetical dedication. He afterwards obtained the rectory of Epworth, in the ſame county, and died April 25, 1735. He was a very voluminous author; having publiſhed, beſides other things, "Maggots, or Poems on ſeveral ſubjects, 1685," 8vo; "Elegies on Q. Mary and Abp. Tillotſon, 1695," folio; "A Letter concerning the Education of the Diſſenters in their private Academies, 1703," and "A Defence of it," 12mo. "A Treatiſe on the Sacrament;" and "Diſſertationes in Librum Jobi;" for which laſt, propoſals were circulated in 1729, and which was finiſhed after his death, and publiſhed by his ſon Samuel, 1736. His poetry, which is far from being excellent, incurred the cenſure of Garth; but he made ample amends for it by the goodneſs of his life. He left an exceedingly-numerous family of children; four of whom are not unknown in the annals of Engliſh literature: 1. Samuel; 2. and 3. John and Charles Weſley, the two celebrated Methodiſt preachers, the former admitted at Lincoln-college, the other at Brazen-noſe college. 4. Mrs. Mehetabel Wright, authoreſs of ſeveral poems printed in the ſixth volume of the "Poetical Calendar." See the Life of Mr. Bowyer, p. 91; who printed his Job in a beautiful type, illuſtrated with cuts, and ſupported by a reſpectable liſt of ſubſcribers. This appears to have been the moſt laboured of its author's numerous works. He collated all the copies he could meet with of the original and the Greek and other verſions and editions; and, after his labours and his library had been burnt with his houſe (which it ſeems had ſuffered the like fate once before, about the year 1707), he reſumed the taſk

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in the decline of life, oppreſt with gout and palſy through long habit of ſtudy. Among other aſſiſtances, he particularly acknowledges that of his three ſons, and his friend Maurice Johnſon.

WESLEY (SAMUEL, the younger), ſon of the preceding, ſcholar and near 20 years uſher of Weſtminſter-ſchool, whence he was elected as a king's ſcholar to Chriſt-church, Oxford. He was author of two excellent poems, "The Battle of the Sexes," and "The Priſons opened:" and of another called "The Pariſh-Prieſt, a Poem, upon a clergyman lately deceaſed," a very dutiful and ſtriking Eulogy on his wife's father; which are all printed among his poems, and ſeveral humorous tales, in 4to, 1736, and after his death in 12mo, 1743. He gave to the Spalding ſociety an annulet that had touched the heads of the three kings of Cologne, whoſe names were in black letters within. He died Nov. 6, 1739, aged 49, being at that time head maſter of Tiverton ſchool; but never preſented to any eccleſiaſtical benefice. He was buried in the church yard at Tiverton. His epitaph may be ſeen at the end of his life, prefixed to his poems, 1743.

WESLEY (JOHN) was born at Epworth, in Lincolnſhire, in 1703. In 1714, he was placed at the Charter-Houſe, and, in 1726, was elected to Chriſt-Church, Oxford. He had naturally a great turn for wit and humour, to which his accurate knowledge of the claſſics gave a fine poliſh. He was ordained deacon by Potter, biſhop of Oxford, in 1725. From this time he purſued his religious ſtudies with indefatigable earneſtneſs; and, in 1726, was elected fellow of Lincoln-college. He reſided in Oxford till the year 1735; in which period the firſt Methodiſtical ſociety was inſtituted. How this firſt began, and how it afterwards, by the zeal of its firſt preachers and proſelytes, ſpread through the country, would far exceed our limits to detail. It may be ſufficient to obſerve, that John Weſley is univerſally acknowledged the firſt founder and father of the ſect. Juſtice, and a love of truth, compels us to add, that, notwithſtanding much ſecret and open oppoſition, enmities, and perſecution, the conduct of Mr. Weſley, in a moral ſenſe, was perfectly irreproachable. In 1735, he embarked for Georgia, with a view of converting the Indians to Chriſtianity, where he continued till the year 1778, when he returned to England. He then commenced field and itinerant preacher; and, under his auſpices and management, the Methodiſts aſſumed a conſiſtent and ſyſtematic form. The hiſtory of his life, from this period till his death, would be a hiſtory of Methodiſm; which continued, and ſtill continues, progreſſively to increaſe and prevail. He died in the year 1790, univerſally deplored, not only by thoſe who were

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the followers of his religious opinions, but by many who despised those opinions; and by all indeed who knew him. He was a virtuous man, an accomplished scholar, and an eloquent preacher. In social life he was particularly amiable, in conversation sprightly, rational, and impressive. His works consist of eight volumes of sermons, of which four were written at a very early period, and many of them preached before the university of Oxford. He wrote also "Appeals to Men of Reason and Religion;" "A Treatise on original Sin;" "A Survey of the Wisdom and Goodness of God in the Works of the Creation." This was first published in two, and afterwards extended to five volumes: of which, the fourth part is chiefly a translation of "Barret's Contemplations de la Nature"; and the fifth, An Extract from Dutens' excellent book of "The Origin of the Discoveries attributed to the Moderns." He was also author of a great number of pamphlets, and of many controversial writings. In 1774, his works were printed together in thirty-two volumes. We will conclude with the following expression used by one who knew him well. "If usefulness be excellence, if public good is the chief object of attention in public characters, and if to protect benefactors to mankind, are the most estimable, Mr. John Wesley will long be remembered as one of the best of men, as he was for more than fifty years the most diligent and indefatigable."

WESLEY (CHARLES) was a younger brother of the preceding, and was born at Epworth, in Lincolnshire, in 1708. He was first educated at home, under the care of his mother; but, in 1706, was sent to Westminster-school. In 1721, he was admitted a scholar on the foundation; and at length became captain of the school. In 1726, he was elected to Christ-Church, Oxford; at which time his brother John was fellow of Lincoln. Here he pursued his studies with remarkable diligence, and became more and more of a religious turn of mind. He proceeded master of arts in the usual course; and, in 1735, was prevailed upon by his brother John to accompany him in his mission to Georgia. Charles accordingly engaged himself as secretary to general Oglethorpe, in which character he left England; but he was first of all ordained both deacon and priest. After preaching to the Indians, and undergoing various difficulties and hardships, he returned to England in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity; sometimes residing in the metropolis, but generally as an itinerant preacher. He died in 1788, in the 79th year of his age. He was of a warm and lively character, well acquainted with all texts of scripture; and his discourses

diſcourſes were greatly admired. He was alſo reſpectable as a ſcholar and a poet.

WEST (GILBERT), ſon of the reverend Dr. Weſt and of a ſiſter of Sir Richard Temple, afterwards lord Cobham, was educated at Eton and at Oxford, with a view to the church; but, obtaining from his uncle a commiſſion either in a regiment of dragoons or dragoon-guards, entered into the army, where he continued till his appointment into the office of lord Townſhend, ſecretary of ſtate, with whom he attended the king to Hanover. He was nominated clerk extraordinary of the privy council in May 1720; ſoon after which he married, and ſettled at Wickham in Kent, where he devoted himſelf to learning and to piety. For his "Obſervations on the Reſurrection," which appeared in 1747, he received from Oxford, by diploma, the degree of LL. D. March 30, 1748. In 1749 firſt appeared his tranſlation of "Pindar's Odes." He was very often viſited by Lyttelton and Pitt, who, when they were weary of faction and debates, uſed at Wickham to find books and quiet, a decent table, and literary converſation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Diſſertation on St. Paul." Mr. Weſt's income was not large; and his friends endeavoured, but without ſucceſs, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he required a more extenſive power of ſuperintendance than it was thought proper to allow him. In time, however, his revenue was improved; he lived to have one of the lucrative clerkſhips of the privy council in 1752; and Mr. Pitt at laſt had it in his power to make him treaſurer of Chelſea Hoſpital. He was now ſufficiently rich; but wealth came too late to be long enjoyed, nor could it ſecure him from the calamities of life: he loſt his only ſon in 1755, and on the 26th of March, 1756, a ſtroke of the palſy brought to the grave one of the few poets to whom the grave might be without its terrors." Mr. Upton's "Letter concerning a new edition of Spenſer's Fairie Queen, 1751," 4to, was inſcribed to Mr. Weſt.

WEST (JAMES), of Alſcott, in the county of Warwic, eſq. M. A. of Baliol-college, Oxford (ſon of Richard Weſt, ſaid to be deſcended, according to family-tradition, from Leonard, a younger ſon Thomas Weſt lord Delawar, who died in 1525), was repreſentative in parliament for St. Alban's in 1741; and, being appointed one of the joint ſecretaries of the treaſury, held that office till 1762. In 1765 or 1766 his old patron the duke of Newcaſtle obtained for him a penſion of 2000l. a year. He was an early member, and one of the

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vice-presidents, of the Antiquary Society; and was first treasurer, and afterwards president, of the Royal Society. He married the daughter and heiress of Sir Thomas Stephens, timber-merchant in Southwark, with whom he had a large fortune in houses in Rotherhithe; and by whom he had a son, James West, esq. one of the auditors of the land-tax, and some time member of parliament for Boroughbridge in Yorkshire (who in 1774 married the daughter of Christopher Wrenn, of Wroxall, in Warwickshire, esq.); and two daughters; Sarah, married, in July 1761, to Andrew, late lord Archer; and ——, unmarried. He died July 2, 1772. His collection of MSS. was sold to the earl of Shelburne; and his printed books, including many with large MS. notes by that able antiquary bishop White Kennet, were sold by auction by Mr. Langford, from a catalogue digested by Mr. S. Paterson, in 1773: the sale began March 29, and lasted 24 days. His prints and drawing were sold in 13 days; coins and medals in 7; plate and miscellaneous curiosities in 7; pictures, framed prints, and drawings, in 4 days, the same year.

WEST (Elizabeth). She was born in Edinburgh, 1672, and genteelly educated, her parents being in very reputable circumstances. In her early youth, she imbibed notions similar, in some things, to those of the Mystics; which frequently led her into extravagances, common enough to those who set too little store by reason, which alone can regulate human passions. She was reputed the female saint of her day; and married one Mr. Brie, minister of Saline in Fifeshire; but did not live happily with him, on account of their different dispositions. She wrote the memory of her own life, and died in Saline in 1735, aged 63, and lies buried under a handsome monument. Her maiden name is retained, because the women do not change it in Scotland by marriage.

WEST (Thomas), the ingenious author of "The History of Furness" and "Guide to the Lakes, is supposed to have had the chief part of his education on the continent, where he afterwards presided as a professor in some of the branches of natural philosophy. He had seen many parts of Europe, and considered what was extraordinary in them with a curious eye. Having, in the latter part of his life, much leisure-time, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his guide, besides consulting the most esteemed authors on the subject (as Dr. Brown, Messrs. Gray, Young, Pennant, &c.), he took several journeys on purpose to examine the lakes, and to collect such information concerning them

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from the neighbouring gentlemen, as he thought neceſſary to complete the work, and make it truly deſerving the title. He reſided at Ulvington, where he was reſpected as a worthy and ingenious man; and died July 10, 1779, at the antient ſeat of the Stricklands, at Sizergh, in Weſtmorland, in the 63d year of his age; and, according to his own requeſt, was interred in the vaults of the Stricklands, in Kendal church.

WESTFIELD (THOMAS), a native of Ely, and educated in Jeſus-college, in Cambridge, where he was ſcholar and fellow ſome time; but, appearing in public, was, firſt, aſſiſtant to Dr. Nicolas Felton, at St. Mary-le-bow, London; and then preſented to this church; and ſoon after to St. Bartholomew's, London; made archdeacon of St. Alban's; and at length advanced to the ſee of Briſtol, as one of thoſe perſons whom his majeſty found beſt qualified for ſo great a place, for ſoundneſs of judgement and unblameableneſs of converſation, for which he had before preferred Dr. Prideaux to the ſee of Worceſter, Dr. Winniff to Lincoln, Dr. Brownrig to Exeter, and Dr. King to London. He was offered the ſame ſee in 1616, as a maintenance, but he then refuſed it; but, having now gotten ſome wealth, he accepted it, that he might adorn it with hoſpitality out of his own eſtate. He was much reverenced and reſpected by the earl of Holland, and other noblemen, before the troubles came on; but was as much contemned, when the biſhops grew out of favour; being diſturbed in his devotion, wronged of his dues, and looked upon now as a Formaliſt, though he was eſteemed not long before one of the moſt devout and powerful preachers in the kingdom; but this we may ſuppoſe not to be done by the Parliament's authority; becauſe we find an order of theirs, dated May 13, 1643, commanding his tenants, as biſhop of Briſtol, to pay him the rents, and ſuffer him to paſs ſafely with his family to Briſtol, being himſelf of great age, and a perſon of great learning and merit. He was afterwards ejected, and died June 25, 1644. He preached the firſt Latin ſermon at the erection of Sion-college; and, though he printed nothing in his life-time, yet two little volumes of his ſermons were publiſhed after his death, intituled, "England's Face with Iſrael's Glaſs;" containing eight ſermons upon Pſalm cvi. 19, 20, &c. and "The white robe or Surplice vindicated, in ſeveral Sermons;" the firſt printed in 1646, the other in 1660. He was buried in Briſtol cathedral near Dr. Paul Buſh, the firſt biſhop, and has a ſtone with an epitaph over him.

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was deſcended from an antient and diſtinguiſhed family, and born at Baſil in 1693. He was trained with great

care, and had early made ſuch a progreſs in the Greek and Latin tongues as to be thought fit for higher purſuits. At fourteen, he applied himſelf to divinity under his uncle John Rodolph Wetſtein, a profeſſor at Baſil, and learned Hebrew and the Orientals from Buxtorf. At ſixteen, he took the degree of doctor in philoſophy, and four years after was admitted into the miniſtry; on which occaſion he publicly defended a theſis, "De variis Novi Teſtamenti Lectionibus." He ſhewed, that the vaſt variety of readings in the New Teſtament are no argument againſt the genuineneſs and authenticity of the text. He made theſe various readings the object of his attention; and, while he was ſtudying the ancient Greek authors, as well ſacred as profane, kept this point conſtantly in view. He was exceedingly pleaſed with examining all the manuſcripts he could come at; and his curioſity in this particular was the chief motive of his travelling to foreign countries. In 1714, he went to Geneva; and, after ſome ſtay there, to Paris; thence to England: in which laſt place he had many conferences with Dr. Bentley relating to the prime object of his journey. Paſſing through Holland, he arrived at Baſil in July, 1717, and applied himſelf to the buſineſs of the miniſtry for ſeveral years. Still he went on with his critical diſquiſitions and animadverſions upon the various readings of the New Teſtament; and kept a conſtant correſpondence with Dr. Bentley, who was at the ſame time buſy in preparing an edition of it, yet did not propoſe to make uſe of any manuſcripts leſs than a thouſand years old, which are not eaſy to be met with.

In 1730, he publiſhed, in 4to, "Prolegomena ad Novi Teſtamenti Græci editionem accuratiſſimam e vetuſtiſſimis Codd. MSS. denuo procurandam." Before the publication of theſe "Prolegomena," ſome divines, either from motives of envy, or through fear of having the preſent text unſettled, had procured a decree from the ſenate of Baſil, that Mr. Wetſtein's "undertaking was both trifling and unneceſſary, and alſo dangerous:" they added too, but it does not appear upon what foundation, that his "New Teſtament ſavoured of Socinianiſm." They now proceeded farther, and, by various arts and intrigues, got him prohibited from officiating as a miniſter. Upon this, he went into Holland, being invited by the booksellers Wetſteins, who were his relations; and had not been long at Amſterdam before the Remonſtrants named him to ſucceed Le Clerc, now ſuperannuated and incapable, in the profeſſorſhip of philoſophy and hiſtory. But, though they were perfectly ſatisfied of his innocence, yet they thought it neceſſary that he ſhould clear himſelf in form

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before they admitted him; and for this purpoſe he went to Baſil, made a public apology, got the decree againſt him reverſed, and returned to Amſterdam in May, 1733. Here he went ardently on with his edition of the New Teſtament, ſparing nothing to bring it to perfection, neither labour, nor expence, nor even journeys; for he came over a ſecond time to England in 1746. At laſt he publiſhed it; the firſt volume in 1751, the ſecond in 1752, folio. The text he left entirely as he found it: the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under theſe various readings he ſubjoined a critical commentary, containing obſervations which he had collected from an infinite number of Hebrew, Greek, and Latin, writers. At the end of his New Teſtament, he publiſhed two epiſtles of Clemens Romanus, with a Latin verſion and preface, in which he endeavours to eſtabliſh their genuineneſs. Theſe epiſtles were never publiſhed before, nor even known to the learned, but were diſcovered by him in a Syriac manuſcript of the New Teſtament.

This work eſtabliſhed his reputation all over Europe; and he received marks of honour and diſtinction from ſeveral illuſtrious bodies of men. He was elected into the royal academy of Pruſſia in June 1752; into the Engliſh ſociety for propagating the goſpel in foreign parts, in Feb. 1752-3. and into the Royal Society of London in April following. He died at Amſterdam, of a mortification, March 24, 1754. Beſides his edition of the New Teſtament, he publiſhed ſome things of a ſmall kind; amongſt the reſt, a funeral oration upon Mr. Le Clerc. He is repreſented not only as having been an univerſal ſcholar, and of conſummate ſkill in all languages, but as a man abounding in good and amiable qualities.

WHARTON (HENRY), an Engliſh divine, of moſt uncommon abilities, was born Nov. 9, 1664, at Worſtead in Norfolk; of which pariſh his father was vicar. He was educated under his father; and made ſuch a progreſs in the Greek and Latin tongues, that at his entrance into the univerſity he was thought an extraordinary young man. Feb. 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow; where he proſecuted his ſtudies with the greateſt vigour, and was inſtructed in the mathematics by Mr. (afterwards Sir) Iſaac Newton, amongſt a ſelect company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and reſided in the college till 1686; when, obſerving no probability of a vacancy among the fellowſhips, he left it,

and went to Dr. Cave, whom he aſſiſted in compiling his "Hiſtoria Literaria." He was recommended by Dr. Baker, then ſenior fellow of Caius-college, and afterwards chaplain to archbiſhop Tillotſon; and Dr. Cave acknowledges, that the appendix of the three laſt centuries is almoſt wholly owing to Mr. Wharton. In 1687, he was ordained deacon; and the ſame year proceeded maſter of arts by the help of a proxy; which favour was indulged him on account of his then lying ill of the ſmall-pox at Iſlington. In 1688, he diſtinguiſhed himſelf as a publiſher of ſome pieces in defence of the Proteſtant religion; one of which was written by himſelf, and is intituled "A Treatiſe of the Celibacy of the Clergy, wherein its Riſe and Progreſs are hiſtorically conſidered." 4to. The ſame year, though as yet no more than a deacon, he was honoured by Sancroft with a licence to preach through the whole province of Canterbury; a favour granted to none but him during Sancroft's continuance in that ſee. Sept. following, the abp. admitted him into the number of his chaplains, and at the ſame time (as his cuſtom was) gave him a living; but, inſtitution to it being deferred till he ſhould be of full age, the vicarage of Minſter in the Iſle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained prieſt on his own birth-day, 1688.

He now began to ſhew himſelf to the world by publications of a larger kind; and, in 1690, put out, in 4to, "Jacobi Uſſerii Armachani Hiſtoria Dogmatica inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis:" which work he had tranſcribed and digeſted from the original, at the deſire of abp. Sancroft, and added to it a conſiderable ſupplement of his own. In 1692, he publiſhed, in 8vo, "A Defence of Pluralities," and the ſame year was printed, in two volumes folio, his "Anglia Sacra, ſive Collectio Hiſtoriarum, partim antiquitùs partim recenter ſcriptarum, de Archiepiſcopis & Epiſcopis Angliæ, a prima Fidei Chriſtianæ ſuſceptione ad annum MDXL." He has been generally commended for having done great ſervice to the eccleſiaſtical hiſtory of this kingdom by this work: yet biſhop Burnet, in his "Reflections" on Atterbury's book of "The Rights, Powers, and Privileges, of an Engliſh Convocation," tells us, that "he had in his hands a whole treatiſe, which contained only the faults of ten leaves of one of the volumes of the 'Anglia Sacra.' They are, indeed," adds he, "ſo many, and ſo groſs, that often the faults are as many as the lines: ſometimes they are two for one." In 1693, he publiſhed, in 4to, "Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Hiſtorica antea ſemel edita;" and the

ſame year, under the name of Anthony Harmer, "A Specimen of ſome Errors and Defects in the 'Hiſtory of the Reformation of the Church of England, written by Gilbert Burnet, D. D." 8vo. In the anſwer to this, addreſſed by way of letter to the biſhop of Lichfield and Coventry, Dr. Burnet obſerves, that "he had not ſeen any one thing relating to his hiſtory, which had pleaſed him ſo much as this ſpecimen. It is plain," ſays he, "that here is a writer, who has conſidered thoſe times and that matter with much application; and that he is a maſter of this ſubject. He has the art of writing ſkilfully; and, how much ſoever he may be wanting in a Chriſtian temper, and in the decency that one who owns himſelf of our communion owed to the ſtation I hold in it, yet in other reſpects he ſeems to be a very valuable man; ſo valuable, that I cannot, without a very ſenſible regret, ſee ſuch parts and ſuch induſtry like to be ſoured and ſpoiled with ſo ill a temper." And afterwards, in his "Reflections" upon Atterbury's book juſt mentioned, he ſpeaks of the ſpecimen in theſe words: "Some years ago, a rude attack was made upon me under the diſguiſed name of Anthony Harmer. His true name is well enough known, as alſo who was his patron:—but I anſwered that ſpecimen with the firmneſs that became me; and I charged the writer home to publiſh the reſt of his 'Reflections.' He had intimated, that he gave them but the ſample, and that he had great ſtore yet in reſerve. I told him upon that, I would expect to ſee him make that good, and bring out all he had to ſay; otherwiſe, they muſt paſs for ſlander and detraction. He did not think fit to write any more upon that, though he was as much ſolicited to it by ſome as he was provoked to it by myſelf." In 1695, he publiſhed, in folio, "The Hiſtory of the Troubles and Trials of Archbiſhop Laud;" and the ſame year, in 8vo, "Hiſtoria de Epiſcopis & Decanis Londinenſibus, nec non de Epiſcopis & Decanis Aſſavenſibus, a prima ſedis utriuſque fundatione ad annum MDXL." Beſides theſe works, he left ſeveral pieces behind him, about which he had taken great pains: and two volumes of his "Sermons" have been printed in 8vo ſince his death.

He was a man of great natural endowments, a quick apprehenſion, ſolid judgement, and faithful memory. As to his perſon, he was of a middle ſtature, of a brown complexion, and of a grave and comely countenance. His conſtitution was vigorous and healthful; but his immoderate application and labours, together with the too violent operation of a medicine which weakened his ſtomach, ſo far broke it, that all the ſkill and art of the moſt experienced phyſicians could do nothing for him. The ſummer before he died, he

went to Bath, and found ſome benefit by the waters there; but, falling immoderately to his ſtudies on his return to Canterbury, he was preſently reduced to extreme weakneſs, under which he languiſhed for ſome time, and at laſt died March 5, 1694-5, in his 31ſt year. He was greatly lamented, eſpecially by the clergy; to whom his labours and publications had been very acceptable. As a teſtimony of their eſteem for him, they attended in great numbers at his funeral, with many of the biſhops; and, among the reſt, abp. Teniſon, and Lloyd biſhop of Lichfield, who both viſited him in his laſt ſickneſs. He was interred on the ſouth ſide of Weſtminſter-abbey, towards the weſt end; where, on the wall, is fixed up a ſmall tablet to his memory.

WHARTON (Philip, duke of), an Engliſh nobleman, of a moſt eccentric genius, was born about 1699. He was educated at home; and, as what was calculated to diſtinguiſh him moſt, his father's prime object was to form him a complete orator. The firſt prelude to his innumerable misfortunes may juſtly be reckoned his falling in love with, and privately marrying, a young lady, the daughter of major-general Holmes; a match by no means ſuited to his birth, fortune, and character, and far leſs to the ambitious views his father had entertained about him. However, the amiable lady deſerved infinitely more happineſs than ſhe met with by an alliance with his family; and the young lord was not ſo unhappy through any miſconduct of hers as by the death of his father, which this precipitate marriage is thought to have occaſioned about a year after. The duke, being ſo early free from paternal reſtraints, plunged himſelf into thoſe numberleſs exceſſes which became at laſt fatal to him; and he proved, as Pope expreſſes it,

"A tyrant to the wife his heart approv'd,
"A rebel to the very king he lov'd."

In 1716, he indulged his deſire of travelling and finiſhing his education abroad; and, as he was deſigned to be brought up in the ſtricteſt Whig principles, Geneva was judged a proper place for his reſidence. He took the route of Holland, and viſited ſeveral courts of Germany, that of Hanover in particular. Being arrived at Geneva, he conceived ſo great a diſguſt to the auſtere and dogmatical precepts of his governor, that he ſoon decamped, and ſet out for Lyons, where he arrived in Oct. 1716. His lordſhip ſomewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he determined to abandon his tutor, he left the cub behind him, with the following addreſs

addreſs to him: "Being no longer able to bear with your ill uſage, I think proper to be gone from you; however, that you may not want company, I have left you the bear, as the moſt ſuitable companion in the world that could be picked out for you."

When the marquis was at Lyons, he took a very ſtrange ſtep, little expected from him. He wrote a letter to the chevalier de St. George, then reſiding at Avignon, to whom he preſented a very fine ſtone-horſe. Upon receiving this preſent, the chevalier ſent a man of quality to the marquis, who carried him privately to his court; where he was received with the greateſt marks of eſteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned poſt to Lyons, whence he ſet out for Paris. He likewiſe made a viſit to the queen-dowager of England, conſort to James II. then reſiding at St. Germains, to whom he paid his court, purſuing the ſame raſh meaſures as at Avignon. During his ſtay at Paris, his winning addreſs and aſtoniſhing parts gained him the eſteem and admiration of all the Britiſh ſubjects of both parties who happened to be there. The earl of Stair, then the Engliſh ambaſſador there, notwithſtanding all the reports to the marquis's diſadvantage, thought proper to ſhew ſome reſpect to the repreſentative of ſo great a family. His excellency never failed to lay hold of every opportunity to give ſome admonitions, which were not always agreeable to the vivacity of his temper, and ſometimes provoked him to great indiſcretions. Once in particular, the ambaſſador, extolling the merit and noble behaviour of the marquis's father, added, that he hoped he would follow ſo illuſtrious an example of fidelity to his prince and love to his country: upon which the marquis immediately anſwered, that "he thanked his excellency for his good advice, and, as his excellency had alſo a worthy and deſerving father, he hoped he would likewiſe copy ſo bright an original, and tread in his ſteps." This was a ſevere ſarcaſm; as the ambaſſador's father had betrayed his maſter in a manner that was ſhameful. Before he left France, an Engliſh gentleman expoſtulating with him, for ſwerving ſo much from the principles of his father and whole family, his lordſhip anſwered, that "he had pawned his principles to Gordon, the Pretender's banker, for a conſiderable ſum; and, till he could repay him, he muſt be a Jacobite; but, when that was done, he would again return to the Whigs."

Dec. 1716, the marquis arrived in England, where he did not remain long till he ſet out for Ireland; in which kingdom, on account of his extraordinary qualities, he had the honour done him of being admitted, though under age, to take his

ſeat in the houſe of peers. Here he eſpouſed a very different intereſt from that which he had ſo lately embraced. He diſtinguiſhed himſelf, in this ſituation, as a violent partizan for the miniſtry; and acted in all other reſpects, as well in his private as public capacity, with the warmeſt zeal for Government. In conſequence of this zeal, ſhewn at a time when they ſtood much in need of men of abilities, and ſo little expected from him, the king created him a duke: and, as ſoon as he came of age, he was introduced into the houſe of lords in England, with the like blaze of reputation. Nevertheleſs, a little before the death of Lord Stanhope, his grace again changed ſides, oppoſed the court, and endeavoured to defeat the ſchemes of the miniſtry. He was one of the moſt forward and vigorous in the defence of the biſhop of Rocheſter, and in oppoſing the bill for inflicting pains and penalties on that prelate; and, as if this oppoſition was not ſufficient, he publiſhed, twice a week, a paper called, "The True Briton;" ſeveral thouſands of which were diſperſed weekly.

Mean while, his boundleſs profuſion had ſo burthened his eſtate, that a decree of chancery took hold of it, and veſted it in the hands of truſtees for the payment of his debts; but not without making a proviſion of 1200l. per annum for his ſubſiſtence. This not being ſufficient to ſupport his title with ſuitable dignity at home, he reſolved to go abroad till his eſtate ſhould be clear. But in this he only meant, as it ſhould ſeem, to deceive by an appearance; for, he went to Vienna, to execute a private commiſſion, not in favour of the Engliſh miniſtry; nor did he ever ſhine to greater advantage as to his perſonal character than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarmed the Engliſh miniſter ſo much, that two expreſſes were ſent from Madrid to London, upon an apprehenſion that his grace was received there in the character of an ambaſſador; upon which the duke received a ſummons under the privy ſeal to return home. His behaviour on this occaſion was a ſufficient indication, that he never deſigned to return to England whilſt affairs remained in the ſame ſtate. This he had often declared, from his going abroad the ſecond time; which, no doubt, was the occaſion of his treating that ſolemn order with ſo much indignity, and endeavouring to inflame the Spaniſh court, not only againſt the perſon who delivered the ſummons, but alſo againſt the court of Great Britain itſelf, for exerciſing an act of power, as he was pleaſed to call it, within the juriſdiction of his Catholic majeſty. After this he acted openly in the ſervice of the pretender, and appeared at his court, where he was received with the greateſt marks of favour.

While

While thus employed abroad, his ducheſs, who had been neglected by him, died in England, April 14, 1762, and left no iſſue behind her. Soon after this, he fell violently in love with Madam Obyrne, then one of the maids of honour to the queen of Spain. She was daughter of an Iriſh colonel in that ſervice, who being dead, her mother lived upon a penſion the king allowed her; ſo that this lady's fortune conſiſted chiefly in her perſonal accompliſhments. Many arguments were uſed, by their friends on both ſides, to diſſuade them from the marriage. The queen of Spain, when the duke aſked her conſent, repreſented to him, in the moſt lively terms, that the conſequence of the match would be miſery to them both, and abſolutely refuſed her conſent. Having now no hopes of obtaining her, he fell into a deep melancholy, which brought on a lingering fever. This circumſtance reached her majeſty's ear: ſhe was moved with his diſtreſs, and ſent him word to endeavour the recovery of his health; and, as ſoon as he was able to appear abroad, ſhe would ſpeak to him in a more favourable manner than at their laſt interview. The duke, upon receiving this news, imagined it the beſt way to take advantage of the kind diſpoſition her majeſty was then in; and ſummoning to his aſſiſtance his little remaining ſtrength, threw himſelf at her majeſty's feet, and begged of her either to give him M. Obyrne, or order him not to live. The queen conſented, but told him he would ſoon repent it. After the ſolemnization of his marriage, he paſſed ſome time at Rome; where he accepted of a blue ribband, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himſelf within the bounds of Italian gravity, and having no employment to amuſe his active temper, he ſoon ran into his uſual exceſſes; which giving offence, it was thought proper for him to remove from that city for the preſent, leſt he ſhould at laſt fall into actual diſgrace.

Accordingly, he quitted Rome, and went by ſea to Barcelona; and then reſolved upon a new ſcene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would aſſiſt at the ſiege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his ſervice: but he ſoon grew weary of this, and ſet his heart on Rome. In conſequence of this reſolution, he wrote a letter to the chevalier de St. George, full of reſpect and ſubmiſſion, expreſſing a deſire of viſiting his court; but the chevalier returned for anſwer, that he thought it more adviſable for his grace to draw near England. The duke ſeemed reſolved to follow his advice, ſet out for France in company with his ducheſs, and, attended by

two

two or three ſervants, arrived at Paris in May, 1728. Here he made little ſtay, but proceeded to Rouen, in his way, as ſome imagined, for England; but he ſtopped, and took up his reſidence at Rouen, without reflecting the leaſt on the buſineſs that brought him to France. He was ſo far from making any conceſſion to the government, in order to make his peace, that he did not give himſelf the leaſt trouble about his perſonal eſtate, or any other concern in England. The duke had about 600l. in his poſſeſſion when he arrived at Rouen, where more of his ſervants joined him from Spain. A bill of indictment was about this time preferred againſt him in England for high treaſon. The chevalier ſoon after ſent him 2000l. for his ſupport, of which he was no ſooner in poſſeſſion than he ſquandered it away. As a long journey did not well ſuit with his grace's finances, he went for Orleans; thence fell down the river Loyre to Nantz, in Britany; and there he ſtopt ſome time, till he got a remittance from Paris, which was diſperſed almoſt as ſoon as received. At Nantz ſome of his ragged ſervants rejoined him, and he took ſhipping with them for Bilboa, as if he had been carrying recruits to the Spaniſh regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimſical account of his voyage, and his manner of paſſing his time. The queen of Spain took the ducheſs to attend her perſon.

Jan. 1731, the duke declined ſo faſt, being in his quarters at Lerida, that he had not the uſe of his limbs ſo as to move without aſſiſtance; but, as he was free from pain, did not loſe all his gaiety. He continued in this ill ſtate of health for two months, when he gained a little ſtrength, and found benefit from a certain mineral water in the mountains of Catalonia; but he was too much ſpent to recover. He relapſed the May following at Terragona, whither he removed with his regiment: and, going to the above-mentioned waters, he fell into one of thoſe fainting-fits, to which he had been for ſome time ſubject, in a ſmall village; and was utterly deſtitute of all the neceſſaries of life, till ſome charitable fathers of a Bernardine convent offered him what aſſiſtance their houſe afforded. The duke accepted their kind propoſal; upon which they removed him to their convent, and adminiſtered all the relief in their power. Under this hoſpitable roof, after languiſhing a week, the duke of Wharton died, without one friend or acquaintance to cloſe his eyes. His funeral was performed in the ſame manner which the fathers obſerved to thoſe of their own fraternity.

WHATELY (WILLIAM) was born in Lancaſhire during the reign of Henry VIII. and educated in Magdalen-college, where he took his degrees, and became an eminent preacher. He

He was afterwards preſented to a ſmall living in Cheſhire, which he held till his death, 1613. He was well ſkilled in the learned languages, and a moſt ſtrenuous advocate for the Proteſtant religion againſt the Popiſh recuſants. He wrote ſeveral works: the principal of which is "An Expoſition of the Ten Commandments."

WHEARE (DEGORY), Camdenian profeſſor of hiſtory at Oxford, was born at Jacobſtow, in Cornwall, 1573, and admitted of Broadgate-Hall in that univerſity. He took the degrees in arts, that of maſter being completed in 1600; and, two years after, was elected fellow of Exeter-college. Leaving that houſe in 1608, he travelled beyond the ſeas into ſeveral countries; and at his return found a patron in lord Chandois. Upon the death of this nobleman, he retired with his wife to Glouceſter-Hall in Oxford, where, by the care and friendſhip of the principal, he was accommodated with lodgings; and there contracted an intimacy with one Mr. Thomas Allen, by whoſe intereſt Camden made him the firſt reader of that lecture which he had founded in the univerſity. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened in 1647. Wood tell us, that he was eſteemed by ſome a learned and genteel man, and by others a Calviniſt. He adds, that he left alſo behind him a widow and children, who ſoon after became poor: and whether or not the females lived honeſtly is not, he ſays, for him to determine.

He publiſhed "De Ratione & Methodo legendi Hiſtorias Diſſertatio, Oxon. 1625," in 8vo. This was an uſeful work, and has undergone ſeveral editions, with the addition of pieces upon the ſame ſubject, by other hands: but the beſt is that tranſlated into Engliſh, with this title, "The Method and Order of reading both Civil and Eccleſiaſtical Hiſtories; in which the moſt excellent Hiſtorians are reduced into the Order in which they are ſucceſſively to be read; and the Judgements of learned men concerning each of them ſubjoined. By Degory Wheare, Camden Reader of Hiſtory in Oxford. To which is added, an Appendix concerning the Hiſtorians of particular nations, ancient and modern. By Nicolas Horſeman. With Mr. Dodwell's Invitation to Gentlemen to acquaint themſelves with antient Hiſtory. Made Engliſh and enlarged by Edmund Bohun, eſq. Lond. 1698," in 8vo.

Beſides this work Mr. Wheare publiſhed "Parentatio Hiſtorica: five, Commemoratio Vitæ & Mortis V. C. Guliel. Camdeni Clarentii, facta Oxoniæ in Schola Hiſtorica, 12 Nov. 1626. Oxon. 1628."—"Dedicatio Imaginis Camdenianæ in Schola Hiſtorica, 12 Nov. 1626. Oxon. 1628."

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"Epiſtolarum Euchariſticarum Faſciculus."—"Chariſteria." Theſe two laſt are printed with "Dedicatio Imaginis," &c.

WHEELER (Sir GEORGE), an Engliſh gentleman and divine, was the ſon of colonel Wheeler of Charing in Kent, and born in 1650 at Breda in Holland, his parents being then exiles there for having eſpouſed the cauſe of Charles I. In 1667, he became a Commoner of Lincoln-college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worceſter; but, before he had a degree conferred upon him, went to travel; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Conſtantinople, through the Leſs Aſia, and from Zante through ſeveral parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great uſe of Pauſanias as they journeyed through the countries of Greece; and corrected and explained ſeveral traditions by means of this author. Some time after his return, he preſented to the univerſity of Oxford ſeveral pieces of antiquity, which he had collected in his travels; upon which, in 1683, the degree of maſter of arts was conferred upon him, he being then a knight. He then took orders; and, in 1684, was inſtalled into a prebend of the church of Durham. He was alſo made vicar of Baſingſtoke, and afterwards preſented to the rich rectory of Houghton-le Spring by biſhop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. In 1682, he publiſhed an account of his "Journey into Greece, in the company of Dr. Spon of Lyons, in ſix books, folio. He alſo publiſhed, in 1689, "An Account of the Churches and Places of Aſſembly of the primitive Chriſtians, from the Churches of Tyre, Jeruſalem, and Conſtantinople, deſcribed by Euſebius; and ocular Obſervations upon ſeveral very antient Edifices of Churches yet extant in thoſe Parts; with a ſeaſonable Application." We have alſo a third piece of his, intituled, "The Proteſtant Monaſtery, or Chriſtian Oeconomics," which contains directions for the religious conduct of a family, and ſhews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampſhire, who died in 1703, and left a numerous iſſue.

WHICHCOT (BENJAMIN), an Engliſh divine of great name, was deſcended of an antient and good family in the county of Salop, and was the ſixth ſon of Chriſtopher Whichcot, eſq. at Whichcot-Hall in the parith of Stoke, where he was born in 1609. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts; a bachelor's in 1629; maſter's in 1633. The ſame year, 1633, he was

was elected fellow of the college, and became a moſt excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themſelves. In 1636, he was ordained both deacon and prieſt at Buckden by Williams biſhop of Lincoln; and ſoon after ſet up an afternoon-lecture on Sundays in Trinity-church at Cambridge, which, archbiſhop Tillotſon ſays, he ſerved near twenty years. He was alſo appointed one of the univerſity-preachers; and, in 1643, was preſented by the maſter and fellow of his college to the living of North-Cadbury in Somerſetſhire. This vacated his fellowſhip; and upon this, it is preſumed, he married, and went to his living: but was ſoon called back to Cambridge, being pitched upon to ſucceed the ejected provoſt of King's college, Dr. Samuel Collins, who had been in that poſt thirty years, and was alſo regius profeſſor of divinity. This choice was perfectly agreeable to Dr. Collins himſelf; though not ſo to Dr. Whichcot, who had ſcruples about accepting what was thus irregularly offered him: however, after ſome demurring, he complied, and was admitted provoſt, March 16, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now reſigned his Somerſetſhire living, and was preſented by his college to the rectory of Milton in Cambridgeſhire, which was void by the death of Dr. Collins. It muſt be remembered, to Dr. Whichcot's honour, that, during the life of Dr. Collins, one of the two ſhares out of the common dividend allotted to the provoſt was, not only with Dr. Whichcot's conſent, but at his motion, paid punctually to him, as if he had ſtill been provoſt. Dr. Whichcot held Milton as long as he lived; though, after the Reſtoration, he thought proper to reſign, and reſume it by a freſh preſentation from the college. He ſtill continued to attend his lecture at Trinity-church with the ſame view that he had at firſt ſet it up; which was, to preſerve and propagate a ſpirit of ſober piety and rational religion in the univerſity of Cambridge, in oppoſition to the fanatic enthuſiaſm and ſenſeleſs canting then in vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of ſo many eminent divines after the Reſtoration; of whom moſt of thoſe, and Tillotſon among them, who had received their education at Cambridge, were formed at leaſt, if not actually brought up, by him. In 1658, he wrote verſes upon the death of Oliver Cromwell, which we are to ſuppoſe done entirely out of form, and not out of any regard to the perſon of the protector. Nor had Dr. Whichcot ever concurred with the violent meaſures of thoſe times by ſigning the covenant, or by any injurious ſayings or actions to the prejudice of any man.

man. At the Reſtoration, however, he was removed from his provoſtſhip by eſpecial order from the king; but yet he was not diſgraced or frowned upon. On the contrary, he went to London, and in 1662 was choſen miniſter of St. Anne's, Blackfriers, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and preſented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the ſee of Cheſter: where he continued in high reputation and eſteem till his death. In 1683, he went down to Cambridge; where, upon taking cold, he fell into a diſtemper, which in a few days put an end to his life. He died at the houſe of his antient and learned friend Dr. Cudworth, maſter of Chriſt's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotſon, then lecturer there, preaching his funeral-ſermon, where his character is drawn to great advantage. Burnet ſpeaks of him in the following terms: "He was a man of a rare temper; very mild and obliging. He had credit with ſome that had been eminent in the late times; but made all the uſe he could of it to protect good men of all perſuaſions. He was much for liberty of conſcience; and, being diſguſted with the dry ſyſtematical way of thoſe times, he ſtudied to raiſe thoſe who converſed with him to a nobler ſet of thoughts, and to conſider religion as a ſeed of a deiform nature (to uſe one of his own phraſes). In order to this, he ſet young ſtudents much on reading the antient philoſophers, chiefly Plato, Tully, and Plotin; and on conſidering the Chriſtian religion as a doctrine ſent from God, both to elevate and ſweeten human nature, in which he was a great example as well as a wiſe and kind inſtructor. Cudworth carried this on with a great ſtrength of genius, as well as a vaſt compaſs of learning."

He is reckoned by Fuller, who printed his hiſtory of Cambridge in 1655, among the writers of Emanuel-college; but it does not appear that he publiſhed any thing before the Reſtoration, or in any part of his life. Select ſermons of his were printed, 1698, in one volume 8vo, with a preface by the earl of Shafteſbury, author of "The Characteriſtics:" three volumes more were publiſhed by Dr. Jeffery, archdeacon of Norwich, in 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious Aphoriſms," collected from his manuſcript papers, were alſo publiſhed by Dr. Jeffery in 1703; and republiſhed in 1753 by Dr. Samuel Salter, with large additions, and eight letters, which paſſed between Dr. Whichcot and ſome of his acquaintance upon intereſting ſubjects. As the preface of

lord

lord Shaftesbury is a curiosity in its kind, yet not printed among his works, and is a fine illustration of our author's character, we recommend it to the notice of our readers. They who are read in the noble author's "Characteristics" will want no proof, beyond its own internal evidence, to be convinced that it is his.

WHISTON (WILLIAM), an English divine of very uncommon parts and more uncommon learning, but of a singular and extraordinary character, was born the 9th of Dec. 1667, at Norton near Twycrosse, in the county of Leicester; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen, and trained under his father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the *flatus hypocondriaci* in various shapes all his life long; secondly, that he might serve his father, who had lost his eye-sight, in the quality of an amanuensis. In 1684, he was sent to Tamworth school, and two years after admitted of Clare-hall in Cambridge, where he pursued his studies, and particularly the mathematics, eight hours in a day, till 1693. During this time, and while he was under-graduate, an accident happened to him, which may deserve to be related for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an aukward manner. Upon which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual sight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new-whited the wall of his chamber on which the sun shone, and having accustomed himself to read in that glaring light, thereby lost his sight for some time; till, upon hanging the place with Green, he recovered it again: and this, he says, was exactly his own case, in a less degree, both as to the cause and the remedy.

In 1693, he became master of arts, and fellow of the college; and soon after set up for a tutor; when, such was his reputation for learning and good manners, that archbishop Tillotson sent him his nephew for a pupil. But his health did not permit him to go on in that way; and therefore, resigning his pupils to Mr. Laughton, he became chaplain, (for he had taken orders,) to Dr. Moore, bishop of Norwich. During the time of his being chaplain to bishop Moore, which was from 1694 to 1698, he published his first work, intituled "A new Theory of the Earth, from its original to the consummation of all Things; wherein the Creation of the World in six Days, the universal Deluge, and the general

Conflagration, as laid down in the holy Scriptures, are ſhewn to be perfectly agreeable to Reaſon and Philoſophy," 1696, 8vo. Whiſton relates, that this book was ſhewed in manuſcript to Dr. Bentley, to Sir Chriſtopher Wren, and eſpecially to Sir Iſaac Newton, on whoſe principles it depended; and though Mr. John Keill ſoon after wrote againſt it, and demonſtrated that it could not ſtand the teſt of mathematics and ſound philoſophy, yet it brought no ſmall reputation to the author. Thus Mr. Locke, mentioning it in a letter to Mr. Molyneux, dated Feb. 22, 1696, ſays, "I have not heard any one of my acquaintance ſpeak of it but with great commendations, as I think it deſerves; and truly I think it is more to be admired, that he has laid down an hypotheſis, whereby he has explained ſo many wonderful and before inexplicable things in the great changes of this globe, than that ſome of them ſhould not eaſily go down with ſome men; when the whole was entirely new to all. He is one of thoſe ſort of writers, that I always fancy ſhould be moſt eſteemed and encouraged: I am always for the builders, who bring ſome addition to our knowledge, or at leaſt ſome new things to our thoughts." This work of Whiſton has gone through ſix editions; but no conſiderable additions, as he informs us, have been made to it ſince the third.

In 1698, biſhop Moore gave him the living of Loweſtoft cum Keſſingland, by the ſea-ſide, in Suffolk; upon which he quitted his place of chaplain, and was ſucceeded by Mr. (afterwards the celebrated Dr.) Clarke, who was then about four and twenty years of age. He went to reſide upon his living, and applied himſelf moſt earneſtly and conſcientiouſly to the care of ſouls. He kept a curate, yet preached twice a Sunday himſelf; and, all the ſummer-ſeaſon at leaſt, read a catechetic lecture at the chapel in the evening, chiefly for the inſtruction of the adult. He has recorded an inſtance or two, which ſhew how zealous he was for the promotion of piety and good manners, and which very well deſerves to be mentioned here. The pariſh-officers applied to him once for his hand to a licence, in order to ſet up a new alehouſe; to whom he anſwered, "If they would bring him a paper to ſign, for the pulling an alehouſe down, he would certainly ſign it; but would never ſign one for ſetting an alehouſe up."

In the beginning of this century, he was called to be Sir Iſaac Newton's deputy, and afterwards his ſucceſſor in the Lucaſian profeſſorſhip of mathematics; when he reſigned his living, and went to Cambridge. In 1702, he publiſhed "A ſhort View of the Chronology of the Old Teſtament, and of the Harmony of the Four Evangeliſts," in 4to; and in March, 1702-3, "Tacquet's Euclid, with ſelect Theorems of

of Archimedes, and practical corollaries," in Latin, for the uſe of young ſtudents in the univerſity. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in Engliſh at London, under his own inſpection. He tells us, that it was the accidental purchaſe of Tacquet's own Euclid at an auction, which occaſioned his firſt application to mathematical ſtudies. In 1706, he publiſhed an "Eſſay on the Revelation of St. John:" in 1707, "Prælectiones Aſtronomicæ;" and Sir Iſaac Newton's "Arithmetica Univerſalis," by the author's permiſſion. The ſame year, 1707, he preached eight ſermons "Upon the Accompliſhment of Scripture-Prophecies," at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the ſame purpoſe. About Auguſt, 1708, he drew up an "Eſſay upon the Apoſtolical Conſtitutions," and offered it to the vice-chancellor, for his licence to be printed at Cambridge; but was refuſed it. He tells us, that he had now read over the two firſt centuries of the church: and found, that the *Euſebian*, or commonly called *Arian*, doctrine was, for the main, the doctrine of thoſe ages: and, as he thought it a point of duty to communicate what he had thus diſcovered, ſo his heterodox notions upon the article of the Trinity were now pretty generally known.

In 1709, he publiſhed a volume of "Sermons and Eſſays on ſeveral Subjects:" one of which is to prove, that our bleſſed Saviour had ſeveral brethren and ſiſters properly ſo called, that is, the children of his reputed father Joſeph, and of his true mother the Virgin Mary. Dr. Clarke, he ſays, wrote to him to ſuppreſs this piece, not on account of its being falſe, but that the common opinion might go undiſturbed; but he adds, "that ſuch ſort of motives were of no weight with him, compared with the diſcovery and propagation of truth. In 1710, he publiſhed "Prælectiones Phyſico-Mathematicæ, ſive Philoſophia clariſſimi Newtoni Mathematica illuſtrata;" which, together with the "Prælectiones Aſtronomicæ" before mentioned, were afterwards tranſlated and publiſhed in Engliſh; and it may be ſaid, with no ſmall honour to the memory of Mr. Whiſton, that he was one of the firſt, if not the very firſt, who explained the Newtonian philoſophy in a popular way, and ſo that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudſon, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiſton; whoſe writings then made, as he ſaid, a great noiſe in Germany. He had ſome time embraced the Arian hereſy, and was forming projects to ſupport and propagate it; and, among other things, had

tranſlated the "Apoſtolical Conſtitutions" into Engliſh, which favoured that doctrine, and which he aſſerted to be genuine." His friends began to be alarmed for him: they repreſented to him the dangers he would bring upon himſelf and family, for he had been married many years, by proceeding in this deſign; but all they could ſay availed nothing: and the conſequence was, that, Oct. 30, 1710, he was deprived of his profeſſorſhip, and baniſhed the univerſity of Cambridge, after having been formally convened and interrogated for ſome days before.

At the end of the ſame year, he publiſhed his "Hiſtorical Preface;" ſetting forth the ſeveral ſteps and reaſons of his departing from the commonly-received notions of the Trinity; and, in 1711, his 4 vols. of "Primitive Chriſtianity revived," in 8vo. The firſt volume contains, "The Epiſtles of Ignatius, both larger and ſmaller, in Greek and Engliſh:" the third, "An Eſſay on thoſe Apoſtolical Conſtitutions:" the fourth, "An Account of the Primitive Faith, concerning the Trinity and Incarnation." March, 1711, ſoon after the publication of his "Hiſtorical Preface," the convocation fell pretty vehemently upon him; of whoſe proceedings, as well as thoſe of the univerſity, againſt him, he publiſhed diſtinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Chriſtianity revived." After his expulſion from Cambridge, he went to London; where he had conferences with Clarke, Hoadley, and other learned men; who endeavoured to moderate his zeal, which however he would not ſuffer to be tainted or corrupted, as he imagined it would be, with the leaſt mixture of prudence or worldly wiſdom. He tell us of thoſe eminent perſons, that, with regard to his account of the primitive faith about the Trinity and Incarnation, they were not much diſſatisfied with it; and that, though they were far leſs convinced of the authority and genuineneſs of the "Apoſtolical Conſtitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Whiſton was now ſettled with his family in London; and though it does not appear, that he had any certain means of ſubſiſting, yet he continued to write books, and to propagate his primitive Chriſtianity, with as much chearfulneſs and vigour, as if he had been in the moſt flouriſhing circumſtances. March 1711-12, prince Eugene of Savoy was in England; and becauſe Whiſton believed himſelf to have diſcovered, in his "Eſſay on the Revelation of St. John," that ſome of the prophecies therein had been fulfilled by that General's victory over the Turks in 1697, or by the ſucceeding peace of Car-

Carlowitz in 1698, he printed a ſhort dedication, and, fixing it to the cover of a copy of that Eſſay, preſented it to the prince. The prince has been ſaid to have replied, that "he did not know he had the honour of having been known to St. John;" however, he thought proper to take ſo much notice of Whiſton's well-meant endeavours as to ſend him a preſent of fifteen guineas. The dedication runs thus: "Illuſtriſſimo Principi Eugenio Sabaudienſi, vaticiniorum Apocalypticorum unum, Turcarum vaſtationibus finiendis deſtinatum, dudum adimplenti; alterum etiam, de Gallorum imperio ſubvertendo, magna ex parte, uti ſpes eſt, mox adimpleturo; hunc libellum, ſumma qua decet reverentia, dat, dicat, conſecrat,

8 id. Mart. 1711-12. Gulielmus Whiſton."

In 1715, 1716, 1717, a ſociety for promoting primitive Chriſtianity met weekly at his houſe in Croſs-ſtreet, Hatton-garden, compoſed of about ten or twelve perſons; to which ſociety Chriſtians of all perſuaſions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadley, and Dr. Clarke, were particularly invited; but none of them, he ſays, ever came. In 1719, he publiſhed "A Letter of Thanks to Robinſon, biſhop of London, for his late Letter to his Clergy againſt the Uſe of new Forms of Doxology." The common forms having been changed by Whiſton, and indeed by Dr. Clarke, was the occaſion of Robinſon's admonitory letter to his clergy: and this admonitory letter tempted Whiſton to do a thing, he ſays, which he never did before or ſince; that is, to expoſe him in the way of banter or ridicule, and to cut him with great ſharpneſs. Upon the publication of this "Letter of Thanks" to the biſhop of London, Dr. Sacheverell attempted to ſhut him out of St. Andrew's, Holborn, which was then his pariſh-church; and Whiſton publiſhed an account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have proſecuted him for the inſult, and promiſed to do it without any coſts to him; but Whiſton replied, "if I ſhould give my conſent, I ſhould ſhew myſelf to be as fooliſh and as paſſionate as Sacheverell himſelf." In the ſame year, 1719, he publiſhed a letter to the earl of Nottingham, "concerning the eternity of the Son of God, and his Holy Spirit;" and, in the ſecond and following editions, a defence of it: for lord Nottingham had publiſhed "an Anſwer" in 1721, for which he was highly complimented by addreſſes from both the Univerſities, and from the London clergy. In 1720, he was propoſed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was publiſhing ſomething or other in the way of philoſophy; but was refuſed admittance by Sir Iſaac Newton the preſident. He

tells us, he had enjoyed a large portion of Sir Iſaac's favour for twenty years together; but loſt it at laſt by contradicting him when he was old. "Sir Iſaac," adds he, "was of the moſt fearful, cautious, and ſuſpicious temper, that I ever knew; and, had he been alive when I wrote againſt his Chronology, and ſo thoroughly confuted it that nobody has ever ſince ventured to vindicate it, I ſhould not have thought proper to publiſh my confutation; becauſe I knew his temper ſo well, that I ſhould have expected it would have killed him: as Dr. Bentley, biſhop Stillingfleet's chaplain, told me, that he believed Mr. Locke's thorough confutation of the biſhop's metaphyſics about the Trinity haſtened his end alſo."

In 1721, a large ſubſcription was made for the ſupport of his family: it amounted to 470l. and was, he tells us, by far the greateſt ſum that ever was put into his hands by his friends. It was upon contributions of this nature that he ſeems chiefly to have depended; for, though he drew profits from reading lectures upon philoſophy, aſtronomy, and even divinity; and alſo from his publications, which were numerous; yet theſe, of themſelves, would have been very inſufficient: nor, when joined with the benevolence and charity of thoſe who loved and eſteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great diſtreſs. He ſpent the remainder of his long life in the way he was now in; that is, in talking and acting againſt Athanaſianiſm and for primitive Chriſtianity, and in writing and publiſhing books from time to time. In 1722, he publiſhed, "An Eſſay towards reſtoring the true Text of the Old Teſtament, and for vindicating the Citations thence made in the New Teſtament;" in 1724, "The literal Accompliſhment of Scripture-Prophecies," in anſwer to Mr. Collins's book upon the "Grounds and Reaſons of the Chriſtian Religion;" in 1726, "Of the thundering Legion, or of the miraculous Deliverance of Marcus Antoninus and his Army on the Prayers of the Chriſtians," occaſioned by Mr. Moyle's works, then lately publiſhed; in 1727, "A Collection of authentic Records belonging to the Old and New Teſtament," tranſlated into Engliſh; in 1730, "Memoirs of the Life of Dr. Samuel Clarke;" in 1732, "A Vindication of the Teſtimony of Phlegon, or an Account of the great Darkneſs and Earthquake at our Saviour's Paſſion, deſcribed by Phlegon," in Anſwer to a diſſertation of Dr. Sykes upon that eclipſe and earthquake; in 1736, "Athanaſian Forgeries, Impoſitions, and Interpolations;" the ſame year, "The Primitive Euchariſt revived," againſt biſhop Hoadley's "Plain Account of the Lord's Supper;" in 1737, "The Aſtronomical year, or an

an account of the many remarkable celeſtial Phænomena of the great year 1736," particularly of the comet, which was foretold by Sir Iſaac Newton, and came accordingly; the ſame year, "The genuine works of Flavius Joſephus, the Jewiſh hiſtorian, in Engliſh, as tranſlated from the original Greek according to Havercamp's accurate edition: illuſtrated with new plans and deſcriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's, temples, and with correct maps of Judea and Jeruſalem: together with proper notes, obſervations, contents, parallel texts of ſcripture, five complete indexes, and the true chronology of the ſeveral hiſtories adjuſted in the margin: (to which are prefixed eight diſſertations, viz. 1. The teſtimonies of Joſephus vindicated. 2. The copy of the Old Teſtament, made uſe of by Joſephus, proved to be that which was collected by Nehemiah. 3. Concerning God's command to Abraham, to offer up his ſon Iſaac for a ſacrifice. 4. A large enquiry into the true chronology of Joſephus. 5. An extract out of Joſephus's exhortation to the Greeks, concerning Hades, and the reſurrection of the dead. 6. Proofs that this exhortation is genuine. 7. A demonſtration that Tacitus, the Roman hiſtorian, took his hiſtory of the Jews out of Joſephus. 8. A diſſertation of Cellarius againſt Harduin, in vindication of Joſephus's hiſtory of the family of Herod, from coins: with an account of the Jewiſh coins, weights, and meaſures," in folio, and ſince reprinted in 8vo. This is reckoned the moſt uſeful of all Whiſton's learned labours, and accordingly has met with the greateſt encouragement.

In 1739, he put in his claim to the mathematical profeſſorſhip at Cambridge, then vacant by the death of Saunderſon, in a letter to Dr. Aſhton, the maſter of Jeſus-college; but no regard was paid to it. In 1745, he publiſhed his "Primitive New Teſtament in Engliſh;" in 1748, his "Sacred Hiſtory of the Old and New Teſtament, from the Creation of the World, till the Days of Conſtantine the Great, reduced into Annals;" and the ſame year, "Memoirs of his own Life and writings," which are very curious, and not without their uſe. He continued long a member of the Church of England, and regularly frequented its ſervice, although he diſapproved of many things in it; but at laſt forſook it, and went over to the Baptiſts. This happened, when he was at the houſe of Samuel Barker, eſq. at Lyndon in Rutland, who had married his daughter; and there it was that he dates the following memorandum: "I continued in the communion of the Church of England till Trinity-Sunday 1747: for, though I ſtill reſolved to go out of the church if Mr. Belgrave continued to read the Athanaſian Creed, ſo did he by omitting it, both on

Eaſter-Day and Whitſunday this year, prevent my leaving the public worſhip till Trinity-Sunday, while he knew I ſhould go out of the church if he began to read it. Yet did he read it that day to my great ſurpriſe: upon which I was obliged to go out, and to go to the Baptiſt meeting at Morcot two miles off, as I intend to go hereafter, while I am here at Lyndon, till ſome better opportunity preſents of ſetting up a more primitive congregation myſelf."

This conſciencious and worthy man died, after a week's illneſs, Aug. 22, 1752, aged 84, and ſome months; and was buried near his wife, who died in Jan. 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the courſe of this memoir, ſo that nothing more need be ſaid of them in particular; and for his complexion and character, though they may eaſily be collected from the foregoing account, yet as they happen to have been delineated by two very diſtinguiſhed perſons, we think it right to ſubjoin what each hath ſaid of him; and the rather, as they both intended to repreſent him fairly. The perſons here meant are biſhop Hare and Mr. Collins. The former, taking occaſion to ſpeak of Mr. Whiſton, calls him a man of "a fair unblemiſhed character; one, who has all his life been cultivating piety, and virtue, and good learning; rigidly conſtant himſelf in the public and private duties of religion, and always promoting in others virtue and ſuch learning as he thought would conduce moſt to the honour of God, by manifeſting the greatneſs and wiſdom of his works. He has given the world ſufficient proofs, that he has not mis-ſpent his time, by very uſeful works of philoſophy and mathematics. He has applied one to the explication of the other, and endeavoured by both to diſplay the glory of the great Creator. And, to his ſtudy of nature, he early joined the ſtudy of the ſcriptures; and his attempts, whatever the ſucceſs be, were at leaſt well meant; and, conſidering the difficulty of the ſubjects he has been engaged in, it muſt be allowed that in the main they are well aimed.

In 1724, which was about a dozen years after biſhop Hare's piece came out, Mr Collins publiſhed "A diſcourſe of the Grounds and Reaſons of the Chriſtian Religion:" which, after having examined in it a work of Mr. Whiſton, he concludes with an account of Mr. Whiſton himſelf; who, he tells us, by his numerous writings had for ſome time paſt made no ſmall noiſe, not only in England, but in divers parts of Europe. "He is," ſays Mr. Collins, "a perſon of extraordinary natural parts, and of great acquired learning, particularly in philoſophy and mathematics, but above all in theology; which he has ſtudied with the greateſt application and integrity in the ſcriptures, and in the writings of the antients; deſpiſing

ſpiſing the catechiſms, confeſſions, or articles of faith and traditions of all modern churches, and the commentaries on ſcripture and ſyſtematical books of all modern theologues. He knows how to make the beſt of every argument he takes in hand. By his ſagacity and quickneſs, by the compaſs of his reading, and by his great memory, he omits nothing that can be urged or wire-drawn to ſupport any ſentiments he eſpouſes; as is manifeſt from many of his theological works. He is an upright and very religious man, and a moſt zealous Chriſtian; leading a moral life, as is common to moſt who are ſtyled heretics; cultivating in himſelf, and 'promoting in others, ſuch virtue and learning as he thinks would conduce moſt to the honour of God, by manifeſting the greatneſs and wiſdom of his works;" renouncing glory, riches, and eaſe, which he might have had with the applauſe of all, and envy of none, and willingly and courageouſly undergoing obloquy, poverty, and perſecution (all three whereof have been his lot, and the two former will be always), for the ſake of a good conſcience.

He left ſome children behind him; among the reſt, Mr. John Whiſton, who was for many years a very conſiderable bookſeller in London.

WHITAKER (WILLIAM), a polemic divine, eminent for his piety and learning, and his controverſial writings in Latin againſt the Church of Rome. He was born at Holme in Lancaſhire, and educated at Trinity-college Cambridge, where, making a great progreſs in languages, he was promoted to the chair of the regius profeſſor, and maſter of St. John's college. Biſhop Hall ſaid of him, "Never a man ſaw him without reverence, or heard him without wonder." He died at Cambridge in 1595, aged 47 years.

WHITBY (DANIEL), a moſt learned Engliſh divine, was the ſon of a clergyman, and was born at Ruſhden in Northamptonſhire, 1638. He became a commoner of Trinity-college, Oxford, in 1653; of which, after having taken the degrees in arts at the regular ſeaſons, he was elected fellow in 1664. Then he became chaplain to Dr. Seth Ward, biſhop of Saliſbury, who collated him to a prebend of that church in October, 1688. In 1672, he was admitted chanter of the ſame church; and the ſame year accumulated the degrees of bachelor and doctor of divinity. He was then, or ſoon after, rector of St. Edmund's church in Saliſbury; and in 1696 was made prebendary of Taunton Regis. He died March 24, 1725-6, aged 88; yet was ſo well the day before, as to attend divine ſervice. Wood, who lived to 1695, gives his character in the following words: "He is a perſon very well read in the fathers and in polemical divinity, eſpecially as to

the main part thereof, which is directed againſt Papiſts. He hath been all along ſo wholly devoted to his ſeverer ſtudies, that he hath ſcarcely ever allowed himſelf leiſure to mind any of thoſe mean and trifling worldly concerns, which adminiſter matter of gain, pleaſure, reach, and cunning. Alſo he hath not been in the leaſt tainted with thoſe too-much-now-a-days practiſed arts of fraud, cozenage, and deceit." He was upwards of fifty when Wood gave this good character of him; and he behaved in ſuch a manner as to deſerve it to the end of his life. The writer of the "Short Account of Dr. Whitby" tells us, that he was in ſtature ſhort and very thin, had a tenacious memory, even to the laſt, and always cloſely applied himſelf to his ſtudies; that he was ever ſtrangely ignorant of worldly affairs, even to a degree that is ſcarcely to be conceived; and that he was eaſy, affable, pious, devout, and charitable."

He was the author of more than forty works, which are all full of good ſenſe and learning. One of them, publiſhed in 1682, and intituled "The Proteſtant Reconciler, humbly pleading for Condeſcenſion to diſſenting Brethren, in Things indifferent and unneceſſary, for the ſake of Peace; and ſhewing how unreaſonable it is to make ſuch Things the neceſſary Condition of Communion," expoſed him to much perſecution, and brought him into ſome trouble. It gave great offence to the orthodox clergy, who herein conſidered their church as little leſs than betrayed into the hands of the Preſbyterians; and ſeveral pamphlets were written againſt it. It was likewiſe condemned by the univerſity of Oxford, in their congregation, July 21, 1683, and burnt by the hands of the univerſity-marſhal, in the ſchool's quadrangle; and ſome things in it ſo offended biſhop Ward, that he obliged our author to make a public retractation. The greateſt and far moſt conſiderable of Dr. Whitby's works is his "Paraphraſe and Commentary on the New Teſtament," in two volumes, folio: it was printed firſt in 1703, has often ſince gone through the preſs, and is ſtill the principal commentator uſed by the Engliſh clergy. After his death came out "ΤΕΤΡΑΙ ΦΡΟΝΤΙΔΕΣ: or, The laſt Thoughts of Dr. Whitby. Containing his Correction of ſeveral Paſſages in his Commentary on the New Teſtament. To which are added five Diſcourſes publiſhed by his expreſs Order, 1727," 8vo. In the preface he has the following paſſage: "An exact ſcrutiny into things doth often produce conviction, that thoſe things, which we once judged to be right, were, after a more diligent enquiry into truth, found to be otherwiſe; and truly," ſays Dr. Whitby, "I am not aſhamed to ſay, this is my caſe. For when I wrote my Commentaries on the New Teſtament, I went on (too haſtily, I own,)

own,) in the common beaten road of other reputed orthodox divines; conceiving, that the Father, Son, and Holy Ghoſt, in one complex notion, were one and the ſame God, by virtue of the ſame individual eſſence communicated from the Father. This confuſed notion I am now fully convinced, by the arguments I have offered here, and in the ſecond part of my reply to Dr. Waterland, to be a thing impoſſible, and full of groſs abſurdities and contradictions." The reader may hence perceive that this learned divine died, as he had lived, in opinions different from thoſe then received upon the article of the Trinity.

WHITE (JOHN), the factious biſhop of Wincheſter, deprived of his biſhopric, and confined by queen Elizabeth, for preaching a ſeditious ſermon. He was a theological author in Latin. Died Jan. 1559.

WHITE (RICHARD), or, as he writes himſelf, *Vitus*, was born in the 16th century, and related to the above JOHN WHITE. He was a miſcellaneous and hiſtorical writer, in Latin, of the affairs of England. Died at Douay in 1612.

WHITE (FRANCIS), biſhop of Ely, and chaplain in ordinary to James I. is the author of ſome controverſial writings againſt Fiſher; Sermons, &c.

WHITE (THOMAS). He was a very pious and learned man; but neither the time nor place of his birth is known. He was ſome time lecturer at St. Andrew's, Holborn, and at St. Anne's, Alderſgate-ſtreet; and, after the Reſtoration, he preached to the poor priſoners in Ludgate; for which he was much eſteemed and kindly treated by biſhop Sheldon. He wrote ſeveral practical pieces, particularly "The Art of Divine Meditation," which, Mr. Palmer ſays, is the beſt book we have on the ſubject.

WHITE (or THOMAS ANGLIUS, or EX ALBIIS), an Engliſh Roman-Catholic prieſt, living in the 17th century. He was a great traveller in Europe; principal of a college at Liſbon, and ſub-principal at Douay. He was very intimate with Sir Kenelm Digby. He was a peripatetian in philoſophy; and ſo great an admirer of Ariſtotle, that he made uſe of his principles to explain ſome of the moſt myſterious parts of the Chriſtian religion: particularly, he attempted to explain the difficulties attending the operations of the will, and the concurrence of the divine grace, in this manner; but theſe ſpeculations pleaſed neither Moleniſts nor Janſeniſts; neither had he the talent of writing very intelligibly. He was ſo unſteady in his principles, that Bayle calls him "an Heteroclite philoſopher and divine." Some of his theological pieces, which are all in Latin, have been put in the "Index Expurgatorius." He died after the Reſtoration.

WHITE

WHITE (NATHANIEL), paſtor of the congregation of Proteſtant Diſſenters at the Old Jewry, to which, on the death of Dr. S. Chandler, 1766, he was called, from a congregation at Leeds, to aſſiſt Dr. Amory, as joint paſtor, and on his death, 1774, was choſen ſole paſtor, was born in Pall-Mall; educated firſt under Dr. Doddridge at Northampton, and then at Daventry, under Mr. (afterwards Dr.) Caleb Aſhworth. In 1751, he ſettled at Hinckley; where he married a ſiſter of William Hurſt, eſq. (high ſheriff of Leiceſterſhire in 1779). He continued here till after the death of king George II. (on which occaſion he publiſhed a ſermon); and afterwards went to Leeds. Mr. White publiſhed another ſermon for the charity-ſchool, Gravel-lane, Southwark; and a third in 1771, preached at the Old Jewry, Oct. 27, that year, on the affecting deaths of Mrs. Poole, her two ſons, and daughter, who all died in the ſpace of five days of an inflammatory ſore-throat; and, in 1774, his addreſs at the grave of Dr. Amory, ſubjoined to his funeral-ſermon by Dr. Flaxman. He alſo publiſhed a charge at the ordination of Mr. Eſtlin, at Briſtol. He died March 3, 1783.

WHITEHEAD (PAUL), an Engliſh poet, was the ſon of a tradeſman in London, and born on St. Paul's day; from which circumſtances he was ſo named. His talent for poetry is ſaid to have diſcovered itſelf early; for, he had no ſooner learned to write, than all his letters to his relations were drawn up in rhime. He was originally intended for buſineſs, and placed with a mercer in London; but afterwards retired to the Temple in order to ſtudy the law. He met with a terrible misfortune in the beginning of life; for, becoming acquainted with Fleetwood the player, he was drawn in to be jointly engaged with him in a bond of 3000l.; on account of which he was confined in the Fleet-priſon for ſome years.

The firſt pieces which brought him any fame were, "The State Dunces;" and "Manners," a ſatire; the former written in 1733, the latter in 1738: in both theſe pieces he ſhews himſelf a patriot, even to Republicaniſm. In 1747, he publiſhed a ſatire, intituled, "Honour;" and, in 1748, a mock heroic poem, called the "Gymnaſiad," to ridicule the brutiſh cuſtom of boxing: it was printed in three books, and addreſſed to the moſt puiſſant and invincible Mr. J. Broughton, who was the champion of this Order. Afterwards, this poet concerned himſelf little with the fame of writing; nor is there extant any material compoſition of his, after the "Epiſtle to Doctor Thompſon." He amuſed himſelf with a few light ſongs and epigrams; and, if he finiſhed any other work of any conſequence, it periſhed in the general conflagration three days before his death, which, it ſeems, he

paſſed

paſſed in burning his papers: it is preſumed, that, could he have called in the pieces that remain, they would infallibly have undergone the ſame fate. He died Dec. 30, 1774.

WHITEHEAD (WILLIAM), was born at Cambridge in the beginning of the year 1714-15. It has been related as a reproach by his enemies, but cannot be juſtly mentioned to his diſhonour, that his origin was low. His father, Mr. Richard Whitehead, was a baker in the pariſh of St. Botolph, and ſerved the neighbouring college of Pembroke-Hall with bread. A tradeſman in his humble department muſt be thought ſingularly fortunate in having beſtowed on two ſons a liberal education. John, the eldeſt, was deſtined for the church; and, through the intereſt of Mr. Bromley, afterwards Lord Montfort, obtained the living of Perſhore in the dioceſe of Worceſter. William was fifteen years younger than his brother. After having received the firſt rudiments of education at a common grammar-ſchool in the town of his nativity, he obtained, at the age of fourteen, a nomination into the college at Wincheſter. He owed his admiſſion into this ſeminary to the recommendation of Mr. Bromley, who has been already mentioned as a friend to the family. His diſpoſition and conduct while he remained at Wincheſter have been accurately deſcribed by Dr. Balguy, who, having reſided at Wincheſter, had the beſt opportunity for information. He has communicated the reſult of his obſervation and inquiries to Mr. Maſon, the friend and biographer of William Whitehead. He was then, we learn from this reſpectable authority, of a delicate turn, employed his time chiefly in reading plays or poetry, and was particularly attached to the "Atalantis," and other ſingular books of ſecret hiſtory. Very early he diſcovered a taſte for poetry: his exerciſes were uſually written in Engliſh verſe, and would frequently fill half a ſheet, when only twelve or fourteen lines were required. Dr. Burton, the maſter, at firſt diſcouraged, but at length approved, of theſe puerile productions. At the age of ſixteen, he wrote a whole comedy.

In the year 1733, Mr. Pope, being on a viſit to the earl of Peterborough near Southampton, was carried by his friend to Wincheſter to ſee the college, &c.: the earl gave ten guineas, as a prize, among the boys. The ſubject which Pope ſet, was Peterborough, and Whitehead obtained one of the prizes. He never excelled in epigrams or in Latin verſes, though he was well acquainted with the claſſics. He was however employed to tranſlate into Latin the firſt epiſtle of the "Eſſay on Man." Pope was deſirous of having that poem in a language that might tranſmit it to foreigners and diſtant poſterity, and he engaged ſeveral perſons in the taſk. The friend-

ſhips

ſhips which Whitehead formed at ſchool were principally with perſons of rank. At the election in September 1735, he failed through want of intereſt, and loſt all proſpects of ſucceeding to New college. His father had died two years before that diſappointment, and his mother admitted him a ſizar in Clare-Hall, where, as the ſon of a baker in Cambridge, he became entitled to a ſcholarſhip, founded by Mr. T. Pyke, of that trade and town. The ſociety which he found at Cambridge, and the reputable connexions which he made, were ſuch as prevented any regret for his not having obtained his election to Oxford. He ſeems rather to have regarded his not having been removed to that univerſity as a fortunate circumſtance. Congratulatory verſes of his on the marriage of the prince of Wales and the birth of his ſon, the preſent king, appeared in univerſity-gratulations; they ſeem not, however, to have been the offspring of choice: "they ſcarcely excel," ſays Mr. Warton, "what he wrote at ſchool; and, though he printed them in the firſt collection of his poems in 1754, he judiciouſly expunged them from the ſecond, 1774." "An Epiſtle on the Danger of writing in Verſe" was the firſt poem of his which merited diſtinction. It was received with approbation by the public, and was ſoon ſucceeded by a "Tale," taken from Herodotus; and, ſoon afterwards, by "An Epiſtle from Anne Boleyn to Henry VIII;" "An Eſſay on Ridicule," and an "Epiſtle to the Earl of Aſhburnham" followed in a rapid ſucceſſion. In June, 1742, he was elected fellow of Clare-Hall; his mother having died in the April before.

About this time, he intended to enter into orders; which deſign however he relinquiſhed, on being recommended as a tutor to the lord Villiers, ſon of the late earl of Jerſey. He accordingly removed to the earl's houſe in town in 1745: and to the care of his noble pupil was added that of a friend of the family, who was afterwards general Stevens.

In this ſituation, Mr. Whitehead had many intervals of leiſure to indulge in his favourite purſuits. Having frequent opportunities of viſiting the theatre, he directed his attention to the drama; and about this time began a tragedy, which however was not produced on the ſtage till 1750. In the interval, he wrote "A poetical Addreſs to Dr. Hoadley," on his Comedy of the 'Suſpicious Huſband;" and another to Mr. Garrick, on his becoming joint-patentee of Drury-lane Theatre. The poetical incenſe that was offered to the new manager is thought to have facilitated the reception of the "Roman Father." The ſucceſs of this play, which was calculated for ſtage-effect, and of which the principal character was adapted to the powers of the favourite actor, probably

bably encouraged him to undertake another tragedy, which he produced on the ſame ſtage four years afterwards, under the title of "Creüſa:" this play was well ſupported. The united abilities of Mrs. Pritchard, of Garrick, and Moſſop, could not fail to procure it a favourable reception. Nor was the piece deficient in itſelf, though it has not had the fortune to be ſo often revived as the former. Soon after the exhibition of "Creüſa," Mr. Whitehead attended his pupil, who, together with another, lord Nuneham, eldeſt ſon of the earl of Harcourt, went to finiſh their education abroad. As the joint-governor of theſe two young noblemen, who were nearly of the ſame age, he left England in June, in order to paſs the winter of 1754 at Leipſic. That place had been choſen by the parents for the winter-reſidence of his pupils, on account of profeſſor Muſcow's lectures on the public law, which had been long celebrated. There they ſpent ſeven months, with very little ſatisfaction to themſelves, age having deprived the profeſſor of his faculties, though he continued to read lectures as uſual. After having viſited many of the German courts, they repaired, in the ſummer of 1755, to Hanover, where George II. then was. They departed from this court to Vienna, and proceeded thence to Italy. Returning homeward, they croſſed the Alps; and, having paſſed through Switzerland, Germany, and Holland, landed at Harwich in September 1756. Whitehead was no idle or inattentive ſpectator. A view of the remains of claſſical antiquity naturally awakened enthuſiaſm, and produced ſeveral poetical effuſions, which evince that his Muſe was "now in her fulleſt vigour." Such were his "Elegy, written at Haut-Villiers;" his "Ode, on entering the Campania of Rome;" "Five Eclogues, addreſſed to his two Pupils, and three Friends, at Rome;" which were publiſhed on his return to England.

Having been written there, the ſcenes before him recalled to his memory the great hiſtorical events which furniſhed ample materials for claſſical alluſion: they are more full of imagery than any other of his poems. While he remained in Italy, he received the badges of ſecretary and regiſter of the order of the Bath, which had been obtained for him through the intereſt of the counteſs of Jerſey. Two years afterwards, on the death of Colley Cibber, he was appointed poet-laureat; for which place he was indebted to the late duke of Devonſhire, who was then lord-chamberlain. However repugnant ſuch a periodical taſk was to the genius of poetry, he engaged in it with zeal. Though he found means to enliven and diverſify a hackneyed ſubject, and in ſome meaſure retrieved the honours of the laurel, which had withered on the brow of Cibber, he did not eſcape cenſures ſimilar to thoſe which had

which had been ſo profuſely heaped upon his predeceſſor. But, whatever criticiſms, parodies, &c. appeared againſt him, he ſeems to have treated them with a merited contempt. On his return to England, he accepted an invitation from the earl Jerſey, who, ſatisfied with his care of lord Villiers, preſſed him to continue in his family. The earl of Harcourt, equally approving of his conduct towards his ſon, gave him a general invitation to his houſe in town or his ſeat in the country; and the two young noblemen, no longer pupils, continued a friendſhip which had commenced long before he had relinquiſhed the office of a governor. In this ſituation, the companion felt none of the pains which uſually accompany a ſtate of dependence. He amply repaid his patrons by the cheerfulneſs of his converſation, and an attention to the infirmities of age, which ſeemed to have ſprung both from gratitude and affection.

His purſuits were not confined to his official employment, nor was his time ſo much occupied in the aſſiduities of friendſhip, but that he found leiſure to enrich the theatre with another dramatic production.

Adopting a hint of Fontenelle, he produced a comedy, intituled "The School for Lovers;" which, in the year 1762, appeared on Drury-lane ſtage. It holds no mean rank among that ſpecies of the drama which is uſually denominated the genteel comedy.

In the ſame year he publiſhed his "Charge to the Poets." To ſome paſſages in this poem, of which however the ſatire was general, has been aſcribed the reſentment of the poet Churchill; few of whoſe haſty productions appeared, after that period, without a ſevere attack upon the laureat. Whitehead, however, adhered to the precept which he taught. He diſdained to raiſe the conſequence of an adverſary, or to degrade his own, by a reply. The abuſe of Churchill however, or perhaps his influence with the manager, had ſuch an effect, that Mr. Garrick would not venture to produce a new tragedy, which Whitehead offered him, on the ſtage. On the deceaſe of the earl of Jerſey in Auguſt, 1769, his ſucceſſor permitted Mr. Whitehead, though with reluctance, to remove to private lodgings; but on an expreſs condition, that he ſhould chooſe a ſituation as near as poſſible to the habitation of his patron, where he was always to be conſidered as a daily-invited gueſt. Proving equally acceptable to the lady whom the earl ſoon after married, he divided his ſummers between Middleton, his lordſhip's ſeat, and that of Nuneham, belonging to his other pupil, the earl of Harcourt.

After the publication of his "Charge," he chiefly employed himſelf in reviſing and correcting the firſt edition of his Poems. In the intervals of leiſure, he amuſed himſelf with writing a farce. It remained by him till the year 1770, when

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he preſented it to Mr. Garrick, deſiring the name of the author to be concealed. "The Trip to Scotland" accordingly appeared on Drury-lane ſtage, where it was received with conſiderable applauſe. In 1774, he publiſhed a complete and corrected edition of all his works; but he had not yet entirely relinquiſhed all intercourſe with the Muſes. "Variety," the "Goat's Beard," and "Venus attiring the Graces," appeared ſucceſſively in the form of pamphlets, and were well received. The tragedy, which was offered to Mr. Garrick but rejected, as has been already mentioned, is ſtill in exiſtence, but unpubliſhed; and it is uncertain whether it will ever be produced to public view. The firſt act of a Tragedy on the ſubject of Oedipus, the beginning, with an imperfect ſketch, of a Tragedy founded on Edward II.'s reſignation of the crown to his ſon, and of another compoſed of Spaniſh and Mooriſh characters, are mentioned by Mr. Maſon to have been found among his papers after his deceaſe. Of the latter piece, the fragments, Mr. Maſon tells us, have excited in him a wiſh that it had been completed. To the firſt act of the "Oedipus," he informs us, that he has been induced to add four more for his own amuſement. Every reader of "Elfrida" and "Caractacus" muſt wiſh, that this tragedy may ſee the light.

Whitehead had now attained his ſeventieth year. He had, for above at leaſt forty years paſt, been occaſionally ſubject to palpitations of the heart, and a difficulty of reſpiration. In the ſpring of 1785, a cold, attended with a cough, confined him ſome weeks, but did not prevent his accuſtomed amuſements of reading and writing. But a few hours before his death, the earl of Harcourt, repeating his conſtant morning-viſit, found him reviſing for the preſs a paper which he imagined to be his laſt birth-day ode. That day at noon, finding himſelf diſinclined to taſte the dinner which his ſervant had brought up, he deſired to lean upon his arm, to walk from the table to his bed, and inſtantly expired. He died at his lodgings in Charles-ſtreet, Groſvenor-ſquare, April 14, 1785, and was buried, by the order of general Stevens, his friend and executor, in South Audley-ſtreet chapel.

WHITEHURST (John), an Engliſhman of great philoſophical and mechanical reſearch, was born at Congleton in Cheſhire in 1713. His father was a clock and watch maker. The firſt exertions of his curioſity ſeem to have been excited by the various phænomena in Derbyſhire, which he was curious to inveſtigate and ſolicitous to explain. At the age of twenty-one, he went to Dublin purpoſely to ſee a ſingular clock, with its many curious appendages. Being at firſt diſappointed, in order to ſatisfy his wiſhes he became a boarder in the houſe of this mechanic, and paid a large ſum

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for his reſidence. His abode was in a room immediately over the clock; and, watching his opportunity, he one day, when the artiſt was ſuddenly called away, went ſilently down into the room, and, carefully inſpecting the machine, retired to his apartment without being diſcovered. He ſoon afterwards returned to England, and eſtabliſhed himſelf at Derby, where he made the clock of the town-hall, and the clock and chimes of the beautiful tower of All-Saints church. In 1745, he married Elizabeth, the daughter of the Rev. George Gretton, rector of Truſley and Dalburg, by whom he had one child. In 1775, he was appointed ſtamper of the money-weights, through a recommendation to the duke of Newcaſtle: he accordingly ſettled himſelf in London. His houſe ſoon became the reſort of all the ingenious and ſcientific of every age, nation, and rank; and, in 1778, he publiſhed his "Enquiries into the original State and Formation of the Earth." This work will perpetuate his fame. In 1779, he was elected a fellow of the Royal Society; and he was alſo a member of various other philoſophical ſocieties, into which he was elected without any perſonal ſolicitation, and from the mere reputation of his name. He had before printed three papers in the "Philoſophical Tranſactions:" 1. Thermometrical Obſervations at Derby. 2. An Account of a Machine for raiſing Water, at Oulter, in Cheſhire. 3. Experiment on ignited ſubſtances. In 1783, he again viſited Ireland, for the purpoſe of examining the Giant's Cauſeway; and, whilſt there, he conſtructed an engine for raiſing water ſomewhere in the county of Tyrone. In 1787, he printed "An Attempt towards obtaining invariable Meaſures of Length, Capacity, and Weight, from the Menſuration of Time;" an ingenious and acute, if not an entirely ſatisfactory, work. Mr. Whitehurſt had experienced ſeveral attacks of the gout; but he nevertheleſs continued his valuable labours till, in 1788, and in the 75th year of his age, he died at his houſe in Bolt-court, Fleet-ſtreet; and it is worth obſerving, that another eminent, and, like Whitehurſt, ſelf-taught, philoſopher, James Ferguſon, had lived and died at the very ſame houſe before him.

His employment before his death was, "A Treatiſe on Chimneys, Ventilation, and Garden Stoves;" which has ſince been publiſhed by Dr. William in 1794. Mr. Whitehurſt not only deſerved eſteem from his ſcientific attainments; but he was univerſally beloved as an upright, and excellent private character. He was plain in dreſs, temperate in his mode of life, and, in his general intercourſe, cheerful, liberal, and affectionate.

WHITELOCKE (Sir JAMES), was deſcended of a good family near Oakynham in Berkſhire, and was born at London

don, in 1570. He was educated at Merchant-Tailors ſchool, and went thence to St. John's college, Oxford, where he took a bachelor of laws degree in 1594. He afterwards ſettled in the Middle Temple, was elected member of parliament for Woodſtoc in 1620, chief juſtice of Cheſter, and at length one of the juſtices of the Common-Pleas. King Charles I. ſaid of him, that "he was a ſtout, wiſe, and learned, man, and one who knew what belongs to uphold magiſtrates and magiſtracy in their dignity." He died in 1632; and "on his death," ſays his ſon, "the king loſt as good a ſubject, his country as good a patriot, the people as juſt a judge, as ever lived. All honeſt men lamented the loſs of him; no man in his age left behind him a more honoured memory. His reaſon was clear and ſtrong, and his learning was deep and general. He had the Latin tongue ſo perfect, that, ſitting judge of aſſize at Oxford, when ſome foreigners, perſons of quality, were there, and came to the court to ſee the manner of our proceedings in matters of juſtice, he cauſed them to ſit down, and briefly repeated the heads of his charge to the grand jury in good and elegant Latin; and thereby informed the ſtrangers and the ſcholars of the ability of our judges, and the courſe of our proceedings in matters of law and juſtice. He underſtood the Greek very well and the Hebrew, and was verſed in the Jewiſh hiſtories, and exactly knowing in the hiſtory of his own country; and in the pedigrees of moſt perſons of honour and quality in the kingdom, and was much converſant in the ſtudies of antiquity and heraldry. He was not by any excelled in the knowledge of his own profeſſion of the common law of England, wherein his knowledge of the civil law was a help to him."

WHITELOCKE (BULSTRODE, Eſq.), ſon of the preceding, was born Aug. 6, 1605, in Fleet-ſtreet, London, at the houſe of Sir George Croke, ſerjeant at law, his mother's uncle; and educated in grammar-learning at Merchant-Tailors ſchool. Thence he went in 1620 to St. John's college in Oxford, of which Dr. Laud was then preſident. Laud was his father's contemporary and intimate friend, and ſhewed him particular kindneſs; and Whitelocke afterwards made an acknowledgement of it, in refuſing, when that prelate was brought to a trial for his life, to be one of the commiſſioners appointed to draw up a charge againſt him. He left the univerſity before he had taken a degree, and went to the Middle Temple; where, by the help of his father, he became eminent for his ſkill in the common law as well as in other ſtudies. In the beginning of the long parliament, he was choſen a burgeſs for Marlow in Bucks; and was appointed chairman of the committee for drawing up the charge

againſt the earl of Strafford, and one of the managers againſt him at his trial. May, 1642, he was appointed one of the deputy-lieutenants of Buckinghamſhire; and, Jan. 1642-3, he was named one of the commiſſioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to ſit among the aſſembly of divines. In 1644, he was again appointed one of the commiſſioners for peace at Oxford; and, the ſame year, when the earl of Eſſex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favour and confidence. In 1645, he was appointed one of the commiſſioners for the admiralty; and, being then ſuſpected of holding intelligence with the king's party, he fell into great danger, but ſoon freed himſelf from that ſuſpicion. In 1646, he was ſent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament-forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the univerſity, expreſs great unwillingneſs to have any damage done unto it, and urged, that honourable terms might be offered to the garriſon there. March, 1647-8, he was made one of the four commiſſioners of the great ſeal; and, in October, attorney of the duchy of Lancaſter, and king's ſerjeant, which latter title he refuſed to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his judgement, as he himſelf declared in the houſe." Feb. 8, 1648-9, he was appointed one of the three commiſſioners of the new great ſeal of the commonwealth of England; and, on the 14th, was elected one of the thirty perſons for the council of ſtate. In June, he was made high ſteward of the city of Oxford; and, in July, was conſtituted keeper of the king's library and medals, which he had before hindered from being ſold. "Being informed," ſays he, "of a deſign in ſome to have them ſold and tranſported beyond ſea, which I thought would be a diſhonour and damage to our nation, and to all ſcholars therein, and fearing that in other hands they might be more ſubject to embezzling, and being willing to preſerve them for public uſe, I did accept of the trouble of being library-keeper at St. James's, and therein was encouraged and much perſuaded to it by Mr. Selden, who ſwore, that, if I did not undertake the charge of them, all thoſe rare monuments of antiquity, thoſe choice books and manuſcripts, would be loſt; and there were not the like of them, except only in the Vatican, in any other library in Chriſtendom." He had under him one Duery, a German ſcholar, who did the drudgery of the place; which it was impoſſible, as well as unfit, for him to attend to. Nov. 1653, he went ambaſſador to Sweden,

and was particularly honoured by queen Chriſtina. He returned thence in July 1654, and in Auguſt was made one of the commiſſioners of the exchequer; for, in his abſence, an alteration having been made in the chancery, he refuſed at his return to continue commiſſioner of the great ſeal. Jan. 1656, he was choſen ſpeaker of the houſe of commons *pro tempore*, upon the indiſpoſition of him who was lately choſen; and, the year following, ſummoned by the protector to ſit in the *other houſe* by the name of Bulſtrode lord Whitelocke. In 1659, he was made preſident of the council of ſtate, one of the committee of ſafety, and keeper of the great ſeal *pro tempore*. The ſame year, Dec. 30, he retired into the country, for fear of being ſent to the Tower by ſome powerful members of the Rump-parliament, then newly reſtored; and at his departure left the great ſeal with his wife, who delivered it to Lenthal the ſpeaker. From that time to his death, he lived retired in the country, for the moſt part at Chilton in Wiltſhire, where he died Jan. 28, 1675-6.

The firſt edition of his "Memorials of the Engliſh Affairs" was publiſhed in 1682, and the ſecond, with many additions and a better Index, in 1732: or, "An hiſtorical Account of what paſſed from the Beginning of the Reign of king Charles the Firſt to king Charles the Second his happy Reſtauration; containing the public Tranſactions civil and military, together with the private Conſultations and Secrets of the Cabinet," in folio. Beſides theſe memorials, he wrote alſo "Memorials of the Engliſh Affairs, from the ſuppoſed Expedition of Brute to this Iſland, to the End of the Reign of King James the Firſt. Publiſhed from his original Manuſcript, with ſome Account of his Life and Writings, by William Penn, eſq. Governor of Pennſylvania; and a Preface by James Welwood, M. D. 1709," folio. There are many ſpeeches and diſcourſes of Mr. Whitelocke to be found in his "Memorials of Engliſh Affairs," and in other collections.

With regard to his character, "He not only ſerved the ſtate in ſeveral ſtations and places of the higheſt truſt and importance both at home and in foreign countries, and acquitted himſelf with ſucceſs and reputation anſwerable to each reſpective character; but likewiſe converſed with books, and made himſelf a large proviſion from his ſtudies and contemplation. Like that noble Roman Portius Cato, as deſcribed by Nepos, he was 'Reipublicæ peritus, & juriſconſultus, & magnus imperator, & probabilis orator, & cupidiſſimus literarum:' a ſtateſman and learned in the law, a great commander, an eminent ſpeaker in parliament, and an exquiſite ſcholar. He had all along ſo much buſineſs, one would not imagine he ever had leiſure for books; yet who conſiders his

ſtudies might believe he had been always ſhut up with his friend Selden, and the duſt of action never fallen on his gown. His relation to the public was ſuch throughout all the revolutions, that few myſteries of ſtate could be to him any ſecret. Nor was the felicity of his pen leſs conſiderable than his knowledge of affairs, or did leſs ſervice to the cauſe he eſpouſed. So we find the words apt and proper for the occaſion; the ſtyle clear, eaſy, and without the leaſt force or affectation of any kind, as is ſhewn in his ſpeeches, his narratives, his deſcriptions, and in every place where the ſubject deſerves the leaſt care or conſideration." Lord Clarendon has left this teſtimony in favour of Mr. Whitelocke: whom, numbering among his early friends in life, he calls, a man of eminent parts and great learning out of his profeſſion, and in his profeſſion of ſignal reputation. And though," ſays the noble hiſtorian, " he did afterwards bow his knee to Baal, and ſo ſwerved from his allegiance, it was with leſs rancour and malice than other men. He never led, but followed; and was rather carried away with the torrent than ſwam with the ſtream; and failed through thoſe infirmities, which leſs than a general defection and a proſperous rebellion could never have diſcovered." Lord Clarendon has elſewhere deſcribed him, as " from the beginning concurring with the parliament, without any inclinations to their perſons or principles; and," ſays he, " he had the ſame reaſons afterwards not to ſeparate from them. All his eſtate was in their quarters; and he had a nature, that could not bear or ſubmit to be undone: though to his friends, who were commiſſioners for the king, he uſed his old openneſs, and profeſſed his deteſtation of all the proceedings of his party, yet could not leave them."

WHITGIFT (JOHN), archbiſhop of Canterbury, and a very extraordinary man, was deſcended of the antient family of Whitgift, of Whitgiſt, in Yorkſhire; and was born at Great Grimſby, in Lincolnſhire, in 1530. His education was managed by an uncle, who was an abbot, and who is memorable for having ſaid, that " the Romiſh religion, he was ſure, would not continue long; becauſe," ſaid he, " I have read the whole ſcriptures over and over, and could never find therein, that it was founded by God." He was ſent to St. Anthony's ſchool in London, and was lodged with an aunt in St. Paul's church-yard. Imbibing very young a reliſh for the doctrines of the Reformation, he refuſed to go to maſs; upon which the good woman reſolved to entertain him no longer under her roof, imputing all her loſſes and misfortunes to her harbouring ſuch a heretic: and at parting told him, that " ſhe thought at firſt ſhe had received a ſaint

ſaint into her houſe, but now ſhe perceived he was a devil." He eſcaped the plague, while he was here, in a manner next to miraculous: he was bed-fellow with another ſchool-boy, who died of it; and by miſtake, being thirſty, drank of his urine, thinking it had been beer: yet no harm at all befel him.

In 1548, he was ſent to Queen's college, Cambridge, and ſoon after removed to Pembroke-hall; where John Bradford, the martyr, was his tutor. He took the degrees in arts in 1554 and 1557, having been choſen fellow of Peter-houſe in 1555; and in 1569 went into holy orders. His great parts and learning recommended him to the notice of Cox biſhop of Ely, who made him his chaplain, and gave him the rectory of Feverſham in Cambridgeſhire. In 1563, he commenced bachelor of divinity; and, the ſame year, was made lady Margaret's profeſſor of divinity. About 1565, he was brought up to court to preach before the queen; who was ſo thoroughly pleaſed with him, that ſhe immediately cauſed him to be ſworn her chaplain. In 1567, he was choſen maſter of Pembroke-hall; and, about three months after, made by the queen maſter of Trinity-college. The ſame year, he was appointed to keep the commencement-act for his degree of doctor of divinity; and his theſis was, "Papa eſt ille Antichriſtus, The pope is that Antichriſt." He was alſo the ſame year made Regius Profeſſor of Divinity. In 1572, he began to wage openly that war with the Puritans, which laſted to the end of his life, by publiſhing, "An Anſwere to a certen Libell, intituled, 'An Admonition to the Parliament.'" This Admonition contained two parts, and was written during the diſputes concerning the eccleſiaſtical habits and ceremonies. It utterly condemned the Church of England, and the miniſtry of it; and aſſerted, that we had neither a right miniſtry of God, nor a right government of the church; and bitterly inveighed againſt the book for ordering miniſters and deacons, which was ſtyled in it the Pontifical. To Whitgift's anſwer Mr. Thomas Cartwright publiſhed "A Reply;" which occaſioned Whitgift to write "A Defence" in 1573, and Mr. Cartwright "A Second Reply."

In 1573, or probably ſooner, he was made dean of Lincoln; and, in 1576, biſhop of Worceſter. The queen had her eye upon him to prefer him to the higheſt eccleſiaſtical honour ſome time before her intentions took place; and was inclined, as was ſaid, to put him into archbiſhop Grindal's room before his death. It is certain, that Grindal was deſirous to reſign, and as deſirous that Whitgift ſhould ſucceed him: but Whitgift could not be perſuaded to comply with it; and in the preſence of the queen begged her pardon,

for not accepting it on any condition whatever during the life of the other. But, Grindal dying in 1583, Whitgift was choſen to ſucceed him; and in this poſt acted with great vigour, eſpecially againſt the Puritans; upon which account he was treated with very ſevere language in "Martin Mar-Prelate," and other pamphlets publiſhed by ſome of that party. He died Feb. 29, 1603-4, and was interred in the pariſh-church of Croydon, where a monument is erected to him. King James, upon his acceſſion to the crown of England, had projected ſome alterations in the church, which gave Whitgift much uneaſineſs: and this occaſioned Mr. Strype to ſay, that "he does not know whether grief was the cauſe of his death, or grief and fear for the good eſtate of the church, under a new king and parliament approaching, mingling itſelf with his preſent diſeaſe, might haſten his death. But Mr. Camden has the following paſſage: 'While the king began to contend about the liturgy, and judged ſome things therein fit to be altered, archbiſhop Whitgift died with grief.' "Yet ſurely," ſays Mr. Strype, "by what we have heard before related in the king's management of the conference held about it, and the letter he wrote himſelf to the archbiſhop, he had a better ſatisfaction of the king's mind. To which I may add, that there was a directory, drawn up by the Puritans, prepared to be offered to the next parliament, which in all probability would have created a great deal of diſturbance in the houſe, having many favourers there; which paper the aged archbiſhop was privy to, and apprehenſive of. And therefore, according to another of our hiſtorians, upon his death-bed he uſed theſe words: 'And now, O Lord, my ſoul is lifted up, that I die in a time, wherein I had rather give up to God an account of my biſhopric than any longer to exerciſe it among men'."

Stowe, in his "Annals," tells us, that "he was a man born for the benefit of his country, and the good of the church; wherein he ruled with ſuch moderation as to continue all his life in his prince's favour." And Fuller, in his "Church-Hiſtory," ſtyles him "The worthieſt man that ever the Engliſh hierarchy did enjoy."

WHITTINGTON (ROBERT). He was born at Lichfield, and educated at Oxford, where, in the year 1513, he ſupplicated the congregation of regents to grant him a degree, becauſe he had ſpent fourteen years in the ſtudy of rhetoric, and twelve years in teaching boys. This ſupplication being complied with, he compoſed one hundred verſes in Latin and Greek, which were ſtuck up on the doors of St. Mary's church. He was a reſtleſs ill-natured man; and what had been formerly foretold by the angel concerning Iſhmael might

have

have been juſtly applied to him, namely, "that his hand was againſt every man, and every man's hand againſt him." He was the editor of a correct edition of "Lilly's Grammar," and wrote alſo ſeveral tracts of a leſs important kind, for the uſe of ſchools. He died about the year 1560.

WHITTINGTON (Sir RICHARD), makes a very romantic appearance in hiſtory. Certain it is, that there was ſuch a man, a citizen of London, by trade a mercer. He flouriſhed in the times of Richard II. Henry IV. and Henry V. Amongſt other charitable works, he founded an alms-houſe for thirteen poor men, called Whittington's college; built Newgate, the better half of St. Bartholomew's hoſpital in Weſt Smithfield, and the fine library in Grey-Friers, now called Chriſt's Hoſpital, as alſo a great part of the Eaſt end of Guildhall, with a chapel and a library to keep the city-records in. He ſerved the office of ſheriff in 1393; after which he was knighted, and was three times lord-mayor of London. His laſt mayoralty was in 1419. He is ſaid to have advanced a conſiderable ſum of money towards carrying on the war in France in the reign of Henry V. The ſtory of the cat is looked upon by many as a popular error; he was more obliged to an Engliſh prince for his fortune than to any African monarch.

WICKLIFF (JOHN), an Engliſh doctor, and profeſſor of divinity in the univerſity of Oxford, was a forerunner of Luther in the Reformation. He was born in the northern part of England about 1324, and educated at Oxford; where the ſcholaſtic theology, which then prevailed, was finely calculated to diſplay the acuteneſs of his parts, and to diſtinguiſh him above his fellows. He flouriſhed with good reputation in that univerſity, until the diſſenſions happened there between the monks and the ſeculars; by which he was oppreſſed, and engaged to declare againſt the pope and church. About 1365, he had been choſen by the ſeculars head of a college, founded at Oxford for the ſcholars of Canterbury; but the monks, having been newly admitted into that college, had a mind to prefer a regular to that headſhip. Upon this, Wickliff and his ſeculars drove them out of the college: and theſe, being expelled, had recourſe to Simon Langham, cardinal and archbiſhop of Canterbury, who took them under his protection, and commanded Wickliff to reſign. Wickliff refuſed to obey the order, and Langham ſequeſtered the revenues of the college: upon which, the affair was carried to pope Urban V. by Wickliff and the ſeculars. The pope appointed a cardinal to hear the cauſe, who decided it in favour of the monks; and ordered, that Wickliff and his aſſociates ſhould leave the college, after they had made ſatisfaction to the

monks. The pope confirmed this ſentence by a bull, publiſhed in 1370.

Thus Wickliff was obliged to reſign, and had nothing to do but to retire to his living of Lutterworth in Leiceſterſhire, of which he had been ſome time poſſeſſed: but the diſgrace prejudiced him extremely againſt the court of Rome, and put him upon ſeeking ways of revenge. The authority of the pope, and the temporalities of the church, were then very firmly eſtabliſhed in England; and the juriſdiction of biſhops was of a large extent. Wickliff ſet himſelf to oppoſe both the one and the other, in which oppoſition he found many aſſiſtants and protectors: becauſe the doctrine he inculcated was favourable to the king, whoſe power was weakened and diminiſhed by that of the pope and the biſhops; to the great lords, who were in poſſeſſion of the revenues of the church, and had a mind to ſhake off the yoke of eccleſiaſtical cenſures; and to the people, to whom the tax of Peter-pence and other impoſitions of the church of Rome were burdenſome. The books of Marſilius of Padua, and ſome other authors, who had written of eccleſiaſtical and temporal power in the behalf of princes againſt the pope, furniſhed him with matter enough upon this ſubject; yet he did not ſervilely follow theſe writers, by copying their errors and extravagances as well as their truths, but carried the matter farther, and taught and preached publicly againſt the juriſdiction of the pope and the biſhops.

When this doctrine began to ſpread and make a noiſe, Simon Sudbury, abp. of Canterbury, aſſembled a council at Lambeth in 1377; to which he cauſed Wickliff to be cited, in order to give an account of his doctrines. Wickliff appeared, accompanied by the duke of Lancaſter, who had then the principal ſhare of the government, and by other lords; and, there defending himſelf, was diſmiſſed without any condemnation. But pope Gregory XI. being advertiſed of the doctrines which were ſpread by Wickliff in England, and of the protection he met with among thoſe who were able to ſave him from condemnation, wrote to the biſhops of England, to cauſe him to be apprehended; or, if they could not compaſs that, to cite him to Rome; and at the ſame time ſent them nineteen propoſitions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a ſecond council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring ſo ſtoutly for him, that the biſhops dared only command him to be ſilent, after he had explained the propoſitions in a ſenſe wherein they might be maintained.

Wickliff

Wickliff nevertheleſs continued as uſual to ſpread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of diſciples, who zealouſly propagated them. Then William Courtnay, abp. of Canterbury, called a council in 1382; in which he condemned twenty-four propoſitions of Wickliff or his diſciples, ten as heretical, and fourteen as erroneous. The council obtained alſo a declaration of king Richard II. againſt all thoſe who ſhould preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and treated with great ſeverity. While theſe things were agitated with great confuſion and warmth, their leader Wickliff died at Lutterworth in 1384, and left many books behind him for the eſtabliſhment of his doctrines. The chief of them is his treatiſe, intituled "Trialogus," from the three ſpeakers in it; for it is written in the form of a dialogue; whoſe names are "Aletheia or Truth, Pſeudis or a Lie, and Phroneſe or Wiſdom." He wrote a great many things, both in Latin and in Engliſh: but this is almoſt the only work which has been printed. Wickliff ſuffered many anathemas after his death: popes, and councils held in various places, condemned him over and over; and the council of Conſtance, aſſembled in 1414, before they proceeded againſt the perſons of John Huſs and Jerom of Prague, condemned the doctrines of Wickliff, forbade the reading of his books, declared him to have died a notorious and obſtinate heretic, and ordered that his bones ſhould be dug up, if they could be diſtinguiſhed, and thrown out of holy ground.

The church of Rome had reaſon to proceed thus ſeverely and vigorouſly againſt Wickliff, and Huſs, and Jerom of Prague; for, they were in reality beginning that which Luther, a century after, continued with better ſucceſs.

WICQUEFORT (ABRAHAM DE), famous for his embaſſies and his writings, was a Hollander, and born in 1598; but it is not certain at what place, though ſome have mentioned Amſterdam. He left his country very young, and went and ſettled in France, where he applied himſelf diligently to political ſtudies, and ſought to advance himſelf by his knowledge in this way. Having made himſelf known to the elector of Brandenburg, this prince appointed him his reſident at the court of France, about 1626; and he preſerved this poſt two and thirty years, that is, till 1658. Then he fell into diſgrace with cardinal Mazarin, who did not love him upon many accounts, and particularly for his attachment to the houſe of Condé. The cardinal accuſed him of having ſent ſecret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom: but, before

fore he ſet out, he was ſeized and ſent to the Baſtille. M. le Tellier wrote at the ſame time to the elector of Brandenberg, to juſtify the action; which he did by aſſuring him, that his miniſter was an intelligencer in the pay of ſeveral princes. However, the year after, 1659, he was ſet at liberty, and eſcorted by a guard to Calais; whence he paſſed over to England, and thence to Holland. There De Witt, the penſionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had holden a ſecret correſpondence, which was diſcovered by intercepted letters. He reconciled himſelf afterwards to France, and heartily eſpouſed its intereſts; whether out of ſpite to the prince of Orange, or from ſome other motive; and the count d'Eſtrades repoſed the utmoſt confidence in him. For the preſent, the duke of Brunſwic-Lunenburg made him his reſident at the Hague; and he was appointed, beſides this, ſecretary-interpreter of the States-General for foreign diſpatches.

The miniſtry of De Witt being charged with great events, the honour of the commonwealth, as well as of the penſionary, required that they ſhould be written; and Wicquefort was pitched on as the propereſt perſon for ſuch a work. He wrote this hiſtory under the inſpection, as well as protection, of the penſionary, who furniſhed him with ſuch memoirs as he wanted, and had made ſuch a progreſs as to begin the printing of it; when, being accuſed of holding ſecret correſpondence with the enemies of the States, he was made priſoner at the Hague in March, 1765; and, Nov. following, condemned to perpetual impriſonment, and to the forfeiture of all his effects. His ſon publiſhed this ſentence in Germany the year after, with remarks, which he addreſſed to the plenipotentiaries aſſembled then at Nimeguen to treat of peace: but theſe powers did not think proper to meddle with the affair. Wicquefort amuſed himſelf with continuing his hiſtory of the United Provinces; which he interſperſed, as was natural for a man in his ſituation, with ſatirical ſtrokes, not only againſt the prince of Orange, whom he perſonally hated, but alſo againſt the government and the court of juſtice, who had condemned him. This work was publiſhed at the Hague in 1719, with this title: "L'Hiſtoire des Provinces Unies des Pays Bas, depuis le parfait établiſſement de cet Etat par la Paix de Munſter:" it contains 1174 pages in folio, 246 of which were printed off when the author was thrown into priſon.

He continued under reſtraint till 1679, and then contrived to eſcape by the aſſiſtance of one of his daughters, who ran the riſk of her own liberty in order to procure his. By

exchanging

exchanging clothes with the lady, he went out, and took refuge at the court of the duke of Zell; from which he withdrew in 1681, diſguſted, becauſe that prince would not act with more zeal in getting his ſentence reverſed at the Hague. It is not known what became of him after; but he is ſaid to have died in 1682. His "L'Ambaſſadeur & ſes Fonctions," printed at the Hague, 1681, in 2 vols. 4to, is his principal work. He publiſhed, in 1677, during his impriſonment, "Mémoires touchant les Ambaſſadeurs & les Miniſtres publics." He tranſlated ſome books of travels from the German into French; and alſo from the Spaniſh, "L'Ambaſſade de D. Garcias de Silva Figueroa en Perſe, contenant la Politique de ce grand Empire, &c." Theſe works, which Wicquefort was at the pains to tranſlate, are ſaid to contain many curious and intereſting things.

WILDA (HERMAN DE), memorable for his attempts to reform the abuſes of the church of Rome, in concert with Luther, Melancthon, Bucer, and others. He was elected archbiſhop of Cologne in 1515, but was forced to reſign in 1547, and died in 1552. His plan of reformation was nearer the Church of England than the Proteſtants of Germany.

WILD (HENRY), a tailor, who, from an extraordinary love of ſtudy, became a profeſſor of languages. He was born in the city of Norwich, where he was educated at a grammar-ſchool till he was almoſt qualified for the univerſity; but his friends, wanting fortune and intereſt to maintain him there, bound him apprentice to a tailor, with whom he ſerved ſeven years, and afterwards worked ſeven years more as a journeyman. About the end of the laſt ſeven years, he was ſeized with a fever and ague, which continued with him two or three years, and at laſt reduced him ſo low as to diſable him from working at his trade. In this ſituation he amuſed himſelf with ſome old books of controverſial divinity, wherein he found great ſtreſs laid on the Hebrew orginal of ſeveral texts of ſcripture; and, though he had almoſt loſt the learning he had obtained at ſchool, his ſtrong deſire of knowledge excited him to attempt to make himſelf maſter of that language. He was at firſt obliged to make uſe of an Engliſh Hebrew grammar and lexicon; but, by degrees, recovered the knowledge of the Latin tongue, which he had learned at ſchool. On the recovery of his health, he divided his time between the buſineſs of his profeſſion and his ſtudies, which laſt employed the greateſt part of his nights. Thus, ſelf-taught, and aſſiſted only by his great genius, he, by dint of continual application, added to the knowledge of the Hebrew that of all or moſt of the oriental languages, but ſtill laboured in obſcurity, till at length he was accidentally diſcovered. The worthy

Dr.

Dr. Prideaux, dean of Norwich, being offered ſome Arabic manuſcripts in parchment, by a bookſeller of that city, thinking, perhaps, that the price demanded for them was too great, declined buying them; but, ſoon after, Mr. Wild hearing of them, purchaſed them; and the dean, on calling at the ſhop and enquiring for the manuſcripts, was informed of their being ſold. Chagrined at this diſappointment, he aſked of the bookſeller the name and profeſſion of the perſon who had bought them; and, being told he was a tailor, he bad him inſtantly to run and fetch them, if they were not cut in pieces to make meaſures: but he was ſoon relieved from his fears by Mr. Wild's appearance with the manuſcripts, though, on the dean's enquiring whether he would part with them, he anſwered in the negative. The dean then aſked haſtily what he did with them: he replied, that he read them. He was deſired to read them, which he did. He was then bid to render a paſſage or two into Engliſh, which he readily performed, and with great exactneſs. Amazed at this, the dean, partly at his own expence, and partly by a ſubſcription raiſed among perſons whoſe inclinations led them to this kind of knowledge, ſent him to Oxford; where, though he was never a member of the univerſity, he was by the dean's intereſt admitted into the Bodleian library, and employed for ſome years in tranſlating, or making extracts out of, Oriental manuſcripts, and thus bade adieu to his needle. At Oxford, he was known by the name of the Arabian tailor. He conſtantly attended the library all the hours it was open, and, when it was ſhut, employed moſt of his leiſure-time in teaching the Oriental languages to young gentlemen, at the pitiful price of half a guinea a leſſon, except for the Arabic, for which he had a guinea, and his ſubſcriptions for teaching amounted to no more than 20 or 30l. a year. Unhappily for him, the branch of learning in which he excelled was cultivated but by few; and the reverend Mr. Gagnier, a Frenchman, ſkilled in the Oriental tongues, was in poſſeſſion of all the favours the univerſity could beſtow in this way, being recommended by the heads of colleges to inſtruct young gentlemen, and employed by the profeſſors of thoſe languages to read public lectures in their abſence.

Mr. Wild's perſon was thin and meagre, and his ſtature moderately tall. He had an extraordinary memory; and, as his pupils frequently invited him to ſpend an evening with them, he would often entertain them with long and curious details out of the Roman, Greek, and Arabic, hiſtories. His morals were good; he was addicted to no vice, but was ſober, temperate, modeſt, and diffident of himſelf, without the leaſt tincture of vanity. About the year 1720, he removed to London,

don, where he ſpent the remainder of his life under the patronage of Dr. Mead. In 1734, a ſhort time after his death, was publiſhed his Tranſlation from the Arabic of "Mahomet's Journey to Heaven," which is the only piece of his that was ever printed.

WILDE (WILLIAM). He was recorder of London in 1659; was created a baronet of England, Sept. 13, 1760; appointed King's Serjeant, Nov. 10, 1661; and made one of the juſtices of the court of Common-Pleas, April 16, 1668; and made juſtice of the court of King's-Bench, Jan. 21, 1672.

He publiſhed "Yelverton's Reports," folio, 1674, and died Nov. 23, 1679. The title has been ſome time extinct.

WILKES (THOMAS), an Auguſtinian canon, regular of Oſney near Oxford, author of a "Hiſtory of England from William I. to the end of the reign of Edward I." the times he lived in; beſides ſome Latin tracts mentioned by Pits in "Illuſt. Angl. Script.

WILDMAN (MAJOR JOHN) was bred at the univerſity of Cambridge. His natural propenſity led him to enter into the ſervice of Oliver Cromwell. He preached, prayed, and wrote, and was one of Harrington's club, where he appeared to advantage as a politician; but, perceiving the aim of Cromwell's ambition, he turned the whole force of his pen againſt him, and was impriſoned; his papers were ſeized; and, to the general ſurprize of all men, he was ſet at liberty, when they were in the higheſt expectation of his execution. Afterwards, he was employed in ſecret ſervices, and his pen was of more utility than his ſword.

WILKINS (JOHN), a moſt ingenious and learned Engliſh biſhop, was the ſon of Mr. Walter Wilkins, citizen and goldſmith of Oxford, and was born in 1614, at Fawlſey, near Daventry, in Northamptonſhire, in the houſe of his mother's father, the celebrated diſſenter Mr. John Dod. He was taught his Latin and Greek by Edward Sylveſter, a noted man, who kept a private ſchool in the pariſh of All-Saints in Oxford; and his proficiency was ſuch, that at thirteen he entered a ſtudent of New Inn in 1627. He made no long ſtay there, but was removed to Magdalen-Hall, and there took the degrees in arts. He afterwards entered into orders; and was firſt chaplain to William lord Say, and then to Charles count Palatine of the Rhine, and prince elector of the empire, with whom he continued ſome time. Upon the breaking out of the civil war, he joined with the parliament, and took the ſolemn league and covenant. He was afterwards made warden of Wadham-college by the committee of parliament, appointed for reforming the univerſity; and, being created bachelor of divinity

divinity the 12th of April, 1648, was the day following put into poſſeſſion of his wardenſhip. Next year he was created D. D. and about that time took the engagement then enjoined by the powers in being. In 1656, he married Robina, the widow of Peter French, formerly canon of Chriſt-church, and ſiſter to Oliver Cromwell, then lord-protector of England: which marriage being contrary to the ſtatutes of Wadham-college, becauſe they prohibit the warden from marrying, he procured a diſpenſation from Oliver, to retain the wardenſhip notwithſtanding. In 1659, he was by Richard Cromwell made maſter of Trinity-college in Cambridge; but ejected thence the year following upon the Reſtoration. Then he became preacher to the honourable ſociety of Gray's Inn, and rector of St. Lawrence-Jewry, London, upon the promotion of Dr. Seth Ward to the biſhopric of Exeter. About this time, he became a member of the Royal Society, was choſen of their council, and proved one of their moſt eminent members. Soon after this, he was made dean of Rippon; and, in 1668, biſhop of Cheſter, Dr. Tillotſon, who had married his daughter-in-law, preaching his conſecration-ſermon. Wood and Burnet both inform us, that he obtained this biſhopric by the intereſt of Villiers duke of Buckingham; and the latter adds, that it was no ſmall prejudice againſt him to be raiſed by ſo ill a man. Dr. Walter Pope obſerves, that Wilkins, for ſome time after the Reſtoration, was out of favour both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's ſiſter; and that abp. Sheldon, who then diſpoſed of almoſt all eccleſiaſtical preferments, oppoſed his promotion; that, however, when biſhop Ward introduced him afterwards to the archbiſhop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for, he died of the ſtone, at Dr. Tillotſon's houſe, in Chancery-lane, London, Nov. 19, 1672. He was buried in the chancel of the church of St. Lawrence Jewry; and his funeral-ſermon was preached by Dr. William Lloyd, then dean of Bangor, who, although Wilkins had been abuſed and vilified perhaps beyond any man of his time, thought it no ſhame to ſay every thing that was good of him. Wood alſo, as different as his complexion and principles were from thoſe of Wilkins, has been candid enough to give him the following character: "He was," ſays he, "a perſon endowed with rare gifts; he was a notated theologiſt and preacher, a curious critic in ſeveral matters, an excellent mathematician and experimentiſt, and one as well ſeen in mechaniſms and new philoſophy, of which he was a great promoter, as any man of his time. He alſo highly advanced the ſtudy and perfecting of aſtronomy, both at

at Oxford while he was warden of Wadham-college, and at London while he was Fellow of the Royal Society; and I cannot say that there was any thing deficient in him but a constant mind and settled principles."

Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whose leaders the prejudices against him principally flowed: first, he avowed moderation, and was kindly affected towards dissenters, for a comprehension of whom he openly and earnestly contended: secondly, he thought it right and reasonable to submit to the powers in being, be those powers who they would, or let them be established how they would. And this making him as ready to swear allegiance to Charles II, after he was restored to the crown, as to the usurpers, while they prevailed, he was charged with being various and unsteady in his principles; with having no principles at all, with Hobbism, and every thing that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many so eminent and good men, that one cannot help concluding him to have been a most excellent person. Dr. Tillotson, in the preface to some "Sermons of Bishop Wilkins," published by him in 1682, animadverts upon a slight and unjust character, as he thinks it is, given of the bishop in Mr. Wood's "Historia & Antiquitates Universitatis Oxonienſis;" "whether by the author," says he, "or by some other hand, I am not curious to know:" and concludes his animadversions in the following words: "Upon the whole, it hath often been no small matter of wonder to me, whence it should come to pass, that so great a man, and so great a lover of mankind, who was so highly valued and reverenced by all that knew him, should yet have the hard fate to fall under the heavy displeasure and censure of those who knew him not; and that he, who never did any thing to make himself one personal enemy, should have the ill fortune to have so many. I think I may truly say, that there are or have been very few in this age and nation so well known, and so greatly esteemed and favoured, by so many persons of high rank and quality, and of singular worth and eminence in all the learned professions, as our author was. And this surely cannot be denied him, it is so well known to many worthy persons yet living, and hath been so often acknowledged even by his enemies, that, in the late times of confusion, almost all that was preserved and kept up, of ingenuity and good learning, of good order and government in the university of Oxford, was chiefly owing to his prudent conduct and encouragement: which consideration alone, had there been no other, might have prevailed with some there to have treated his memory with at least common kindness and respect." The other hand,

Dr.

Dr. Tillotſon mentions, was Dr. Fell, the dean of Chriſt-Church, and under whoſe inſpection Wood's "Athenæ Oxonienſes" was tranſlated into Latin; and who, among other alterations without the privity of that compiler, was ſuppoſed to inſert the poor diminiſhing character of biſhop Wilkins, to be found in the Latin verſion. Burnet, in his life of Sir Matthew Hale, printed in 1682, declares of Wilkins, that "He was a man of as great a mind, as true a judgement, as eminent virtues, and of as good a ſoul, as any he ever knew:" and in his "Hiſtory" he ſays, that, though "he married Cromwell's ſiſter, yet he made no other uſe of that alliance but to do good offices, and to cover the univerſity of Oxford from the ſourneſs of Owen and Goodwin. At Cambridge he joined with thoſe who ſtudied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from ſuperſtitious conceits, and fierceneſs about opinions. He was alſo a great obſerver and promoter of experimental philoſophy, which was then a new thing, and much looked after. He was naturally ambitious, but was the wiſeſt clergyman I ever knew. He was a lover of mankind, and had a delight in doing good." The hiſtorian mentions afterwards another quality Wilkins poſſeſſed in a ſupreme degree, and which it was well for him he did, ſince he had great occaſion for the uſe of it: and that was, ſays he, "a courage, which could ſtand againſt a current, and againſt all the reproaches with which ill-natured clergymen ſtudied to load him."

We will conclude our account of this extraordinary perſon with making mention of his works; which are all of them very ingenious and learned, and many of them particularly curious and entertaining. His firſt publication was in 1638, when he was only twenty-four years of age, of a piece, intituled, "The Diſcovery of a new World; or, a Diſcourſe tending to prove, that it is probable there may be another habitable World in the Moon; with a Diſcourſe concerning the poſſibility of a paſſage thither," in 8vo. Two years after, in 1640, came out another piece of the ſame nature, "A Diſcourſe concerning a new Planet: tending to prove, that 'tis probable our Earth is one of the Planets," in 8vo. His name was not put to either of theſe works; but they were ſo well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the lunar ſpots after Wilkins's name. His third piece, in 1641, is intituled, "Mercury; or, the ſecret and ſwift Meſſenger; ſhewing, how a Man may with privacy and ſpeed communicate his Thoughts to a Friend at any Diſtance," in 8vo. His fourth, in 1648, "Mathematical Magic; or, the Wonders that may be performed by Mechanical Geometry," in 8vo.

All

All theſe pieces were publiſhed entire in one volume 8vo, in 1708, under the title of "The Mathematical and Philoſophical Works of the Right Reverend John Wilkins," &c. with a print of the author and general title-page handſomely engraven, and an account of his life and writings. To this collection is alſo ſubjoined an abſtract of a larger work, printed in 1668, folio, and intituled, "An Eſſay towards a Real Character and a Philoſophical Language." Theſe are his mathematical and philoſophical works: his theological are, 1. "Eccleſiaſtes; or, a Diſcourſe of the Gift of Preaching, as it falls under the Rules of Art," 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting than Wilkins. 2. "Diſcourſe concerning the Beauty of Providence, in all the rugged Paſſages of it, 1649." 3. "Diſcourſe concerning the Gift of Prayer, ſhewing what it is, wherein it conſiſts, and how far it is attainable by induſtry," &c. 1653. This was againſt enthuſiaſm and fanaticiſm. Theſe were publiſhed in his life-time; after his death, in 1675, Tillotſon publiſhed two other of his works: 4. "Sermons preached on ſeveral Occaſions;" and, 5. "Of the Principles and Duties of Natural Religion;" both in 8vo. Tillotſon tells us, in the preface to the latter, that "the firſt twelve chapters were written out for the preſs in his life-time; and that the remainder hath been gathered and made up out of his papers."

WILKINS (DAVID), F. S. A. was appointed keeper of the archiepiſcopal library at Lambeth, about 1715, by Archbiſhop Wake, and drew up a very curious catalogue of all the MSS. and printed books in that valuable library in his time, which remains there to this day. This catalogue he publiſhed in 1718; when reſigning that office, the archbiſhop appointed for his ſucceſſor John Henry Ott, born in the Canton of Zurick, where his father reſided, from whom his Grace had recived many civilities in the younger part of life [A]. As a reward for his induſtry and learning, Archbiſhop Wake gave him the following preferments. He was collated to the rectory of Mongham Parva, April 30, 1716; and to that of Great

[A] Mr. Ott having many children, archbiſhop Wake, when he came to the ſee, remembering his former kindneſs, appointed this John Henry his librarian; ordained him deacon and prieſt, and collated him, June 26, 1721, to the rectory of Blackmanſton, Kent; July 28, 1722, to that of Eaſt Horſeleigh, Surry; Dec. 15, 1722, to the vicarage of Bexhill, Suſſex (an option); March 9, 1722-3, to a prebend of Litchfield (an option); Sept 21, 1728, appointed him one of the ſix preachers in Canterbury Cathedral; and, Nov. 16, 1730, a prebendary of Peterborough. He continued librarian till archbiſhop Wake's death; and underſtood coins and medals (of which he had a good collection) extremely well.

Chart, Aug. 20, 1719, being then D.D.; to the rectory of Hadleigh, Nov. 17, 1719; inſtituted chaplain to his Grace Nov. 24, 1719; collated to the rectory of Monks Eleigh, Nov. 25, 1719; appointed his Grace's Commiſſary of the deanry of Bocking, jointly and ſeverally with W. Beauvoir, rector of Bocking, Nov. 25, 1719; collated to a prebend of Canterbury, Dec. 27, 1720; preſented to his Grace's option of the archdeaconry of Suffolk, May 16, 1724. He publiſhed, 1. "Novum Teſtamentum Copticum, Oxon. 1716," 4to. 2. A fine edition of "Leges Anglo-Saxonicæ eccleſiaſticæ & civiles; accedunt Leges Edvardi Latinæ, Gulielmi Conqueſtoris Gallo-Normannicæ, & Henrici I. Latinæ; ſubjungitur Domini Henr. Spelmanni Codex Legum Veterum Statutorum Regni Angliæ, quæ ab ingreſſu Gulielmi I. uſque ad annum nonum Henr. III. edita ſunt. Toti operi præmittitur Diſſertatio Epiſtolaris admodum Rev. Domini Gulielmi Nicolſoni Epiſcopi Derrenſis de jure feudali veterum Saxonum. Cum Codd. MSS. contulit, notas, verſionem & gloſſarium adjecit David Wilkins, S. T. P. Canonicus Cantuarienſis, Reverendiſſimo in Chriſto Patri ac Domino Domino Gulielmo Divina Providentia Archiepiſcopo Cantuarienſi, &c. &c. a ſacris domeſticis & Biblioth. Lond. 1721," folio. 3. A ſplendid edition of "Selden's Works, 1726," 3 vols. folio. 4. "Pentateuchus Copticus, Lond. 1731," 4to. 5. "Concilia Magnæ Britanniæ & Hiberniæ, à Synodo Verolamienſi A.D. CCCCXLVI, ad Londinenſem A.D. CIↃIↃCCXVII: accedunt Conſtitutiones & alia ad Hiſtoriam Eccleſiæ Anglicanæ ſpectantia à Davide Wilkins, S.T.P. Archidiacono Suffolcienſi, & Canonico Cantuarienſi, collecta," four volumes, folio. He died Aug. 6, 1740, aged 62.—Dr. Wilkins's "Præfatio Hiſtoriam literariam Britannorum ante Cæſaris adventum, Bibliothecæ hujus Schema, Boſtonum Butienſem, aliaque ſcitu non indigna complectens," was prefixed to Biſhop Tanner's "Bibliotheca Britannico-Hibernica, 1748."

WILKINSON (HENRY), commonly called DEAN HARRY, was born in the Weſt riding of Yorkſhire in 1616. He received his education at Magdalen-Hall in Oxford, of which place he afterwards became maſter or dean. When the civil wars broke out, he joined the parliament, and took the covenant. When Oxford was ſurrendered to the parliament, he was appointed profeſſor of moral philoſophy, which place he enjoyed till 1662, when he was ejected for non-conformity. Beſides ſeveral Latin pieces, he publiſhed a great many Engliſh ſermons; "The Doctrine of Contentment;" "Character of a ſincere Heart." But his "Prælectiones Morales," which he read in the Moral Philoſophy ſchool, remain yet in

manuſcript, in Magdalen-Hall library. He died at Great-Connard, near Sudbury, in Suffolk, May 13, 1690.

WILLIAMS (Sir CHARLES HANBURY) was the ſecond ſon of John Hanbury, Eſq. a South-Sea Director. In 1735, he was choſen member for the county of Monmouth, and was re-elected in 1739, on being appointed pay-maſter of the marine regiments, and again at the general election in 1741. On the 29th of October 1744, he was inſtalled a knight of the Bath, and in 1746 appointed miniſter to the court of Berlin. He continued in that ſituation until the 9th of May 1749, when he was named envoy extraordinary and plenipotentiary to the ſame court. In 1754, he repreſented the borough of Leominſter; and, about that time, went ambaſſador to the court of Ruſſia. He acquitted himſelf in his ſeveral employments abroad with conſiderable abilities; but, falling into an ill ſtate of health, he returned to England, and died the 2d of November 1759. He was author of various poems, which however were more remarkable for their eaſe and vivacity, than either for their moral tendency or elegance of compoſition.

WILLIAMS (JOHN), an Engliſh prelate of great abilities and very diſtinguiſhed character, was the youngeſt ſon of Edward Williams, Eſq. of Aber-Conway in Caernarvonſhire, in Wales, where he was born the 25th of March 1582. He was educated at the public ſchool at Ruthin, and at ſixteen years of age admitted at St. John's college in Cambridge. His natural parts were very uncommon, and his application ſtill more ſo; for he was of ſo ſingular and happy a conſtitution, that from his youth upwards he never required more than three hours ſleep out of the twenty-four to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this firſt piece of preferment was obtained by way of mandamus from James I. His manner of ſtudying had ſomething particular in it. He uſed to allot one month to a certain province, eſteeming variety almoſt as refreſhing as ceſſation from labour; at the end of which, he would take up ſome other matter, and ſo on, till he came round to his former courſes. This method he obſerved, eſpecially in his theological ſtudies; and he found his account in it. He was alſo an exact philoſopher, as well as an able divine, and admirably verſed in all branches of literature.

He was not, however, ſo much diſtinguiſhed for his learning as for his dexterity and ſkill in buſineſs. When he was no more than five and twenty, he was employed by the college in ſome concerns of theirs; on which occaſions he was ſometimes admitted to ſpeak before archbiſhop Bancroft, who was exceedingly taken with his engaging wit and decent be-

haviour. Another time he was deputed, by the maſters and fellows of his college, their agent to court, to petition the king for a mortmain, as an increaſe of their maintenance; when he ſucceeded in his ſuit, and was taken particular notice of by the king; for, there was ſomething in him which his majeſty liked ſo well, that he told him of it long after when he came to be his principal officer. He entered into orders in his twenty-ſeventh year; and took a ſmall living, which lay beyond St. Edmund's Bury, upon the confines of Norfolk. In 1611, he was inſtituted to the rectory of Grafton Regis in Northamptonſhire, at the king's preſentation; and the ſame year was recommended to the lord-chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to ſerve the office of proctor of the univerſity. In 1612, he was inſtituted to the rectory of Grafton-Underwood in Northamptonſhire, at the preſentation of Edward earl of Worceſter, and the ſame year took a bachelor of divinity's degree. In 1613, he was made præcentor of Lincoln; rector of Waldgrave in Northamptonſhire in 1614; and between that year and 1617 was collated to a prebend and reſidentiaryſhip in the church of Lincoln, to prebends in thoſe of Peterborough, Hereford, and St. David's, beſides a ſinecure in North Wales.

The chancellor Egerton, dying the 15th of March 1616-17, gave Williams ſome books and papers, all written with his own hand His lordſhip, upon the day of his death, called Williams to him, and told him, "that, if he wanted money, he would leave him ſuch a legacy in his will as ſhould enable him to begin the world like a gentleman." "Sir," ſays Williams, "I kiſs your hands: you have filled my cup full; I am far from want, unleſs it be of your lordſhip's directions how to live in the world if I ſurvive you." "Well," ſaid the chancellor, "I know you are an expert workman: take theſe tools to work with: they are the beſt I have;" and ſo gave him the books and papers. Biſhop Hacket ſays, that he ſaw the notes; and that they were collections for the well-ordering the high court of parliament, the court of chancery, the ſtar-chamber, and the council-board: ſo that he had a good ſtock to ſet up with; and Hacket does not doubt but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord keeper, he offered to continue Williams his chaplain; who, however, declining it, was made a juſtice of the peace by his lordſhip for the county of Northampton. He was made king's chaplain at the ſame time, and had orders to attend his majeſty in his northern progreſs, which was to begin ſoon after; but the biſhop

biſhop of Wincheſter got leave for him to ſtay and to take his doctor's degree, for the ſake of giving entertainment to Marco Antonio de Dominis, archbiſhop of Spalato, who was lately come to England, and deſigned to be at Cambridge the commencement following. The queſtions which he maintained for his degree were, "Supremus magiſtratus non eſt excommunicabilis," and "Subductio calicis eſt mutilatio ſacramenti & ſacerdotii." In 1619, he preached before the king on Matth. ii. 8, and printed his ſermon by his majeſty's order. The ſame year, he was collated to the deanery of Saliſbury; and the year after removed to the deanery of Weſtminſter. He obtained this preferment by the intereſt of the marquis of Buckingham, whom for ſome time he neglected to court, ſays biſhop Hacket, for two reaſons; firſt, becauſe he mightily ſuſpected the continuance of the marquis in favour at court; ſecondly, becauſe he ſaw that the marquis was very apt ſuddenly to look cloudy upon his creatures, as if he had raiſed them up on purpoſe to caſt them down. However, once, when the doctor was attending the king, in the abſence of the marquis, his majeſty aſked him abruptly, and without any relation to the diſcourſe then in hand, "When he was at Buckingham?" "Sir," ſaid the doctor, "I have had no buſineſs to reſort to his lordſhip." "But," replied the king, "whereſoever he is, you muſt go to him about my buſineſs;" which he accordingly did, and the marquis received him courteouſly. He took this as an hint from the king to frequent the marquis; to whom he was afterwards ſerviceable in furthering his marriage with the great heireſs, the earl of Rutland's daughter. He reclaimed her ladyſhip from the errors of the Church of Rome to the faith and profeſſion of the Church of England; in order to which, he drew up the elements of the true religion for her uſe, and printed twenty copies of it with no name, only, "By an old prebend of Weſtminſter."

The lord chancellor Bacon being removed from his office in May 1621, Williams was made lord-keeper of the great ſeal of England, the 10th of July following; and the ſame month biſhop of Lincoln, with the deanery of Weſtminſter, and the rectory of Waldgrave, in commendam. When the great ſeal was brought the king from lord Bacon, his majeſty was overheard by ſome near him to ſay, upon the delivery of it to him, "Now by my ſoule, I am pained at the heart where to beſtow this; for, as to my lawyers, I thinke they be all knaves." Williams attended king James at his death, and preached his funeral-ſermon, on 2 Chron ix. 29, 30, 31, which was afterwards printed. That king had promiſed to confer upon him the archbiſhopric of York at the next vacancy; but his

lordſhip's conduct in many points not being agreeable to the duke of Buckingham, he was removed by Charles I. from his poſt of lord-keeper, Oct. 1626. He was ordered alſo not to appear in parliament, but refuſed to comply with that order, and promoted the petition of right. Afterwards, upon ſome informations brought againſt him in the ſtar-chamber, by the contrivance and management of Laud, he was fined 10,000l. to the king, to ſuffer imprifonment during his majeſty's pleaſure, and to be ſuſpended by the high commiſſion-court from all his dignities, offices, and functions. There was a ſettled miſunderſtanding between Williams and Laud; the latter looking upon Williams as a man who gave encouragement to the Puritans, and was cool with reſpect to church-diſcipline; while, on the other hand, Williams took Laud to be a favourer of the Papiſts. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ ſent him as a peer to ſit in parliament: but the lord-keeper Finch and archbiſhop Laud oppoſed this requeſt, and prevailed with the king to refuſe it. However, about a fortnight after, the houſe of lords ſent the uſher of the black rod, to demand the biſhop of Lincoln from the lieutenant of the Tower: upon which he was brought to the parliament-houſe, and took his ſeat among his brethren. When, after this, ſome were ſet on to try how he ſtood affected to his proſecutors, he anſwered, that "if they had no worſe foes than him, they might fear no harm; and that he ſaluted them with the charity of a biſhop." And now the king, underſtanding with what courage and temper he had behaved himſelf under his misfortunes, was pleaſed to be reconciled to him; and commanded all orders, filed or kept in any court or regiſtry upon the former informations againſt him, to be taken off, razed, and cancelled, that nothing might ſtand upon record to his diſadvantage.

When the earl of Strafford came to be impeached in parliament, Williams defended the rights of the biſhops, in a very ſignificant ſpeech, to vote in caſe of blood, as Hacket relates; but lord Clarendon relates juſt the contrary. He ſays, that this biſhop, without communicating with any of his brethren, very frankly declared his opinion, that "they ought not to be preſent; and offered, not only in his own name, but for the reſt of the biſhops, to withdraw always when that buſineſs was entered upon:" and ſo, adds the noble hiſtorian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that perſon, who could not otherwiſe have ſuffered.

Shortly

Shortly after, when the king declared, that he neither would, nor could in conſcience, give his royal aſſent to that act of attainder; and when the tumults came about the court with noiſe and clamour for juſtice; the lord Say deſired the king to confer with his biſhops for the ſatisfaction of his conſcience, and with biſhop Williams in particular, who told him, ſays lord Clarendon, that "he muſt conſider, that as he had a private capacity and a public, ſo he had a public conſcience as well as a private: that though his private conſcience, as a man, would not permit him to do an act contrary to his own underſtanding, judgement, and conſcience, yet his public conſcience as a king, which obliged him to do all things for the good of his people, and to preſerve his kingdom in peace for himſelf and his poſterity, would not only permit him to do that, but even oblige and require him; that he ſaw in what commotion the people were; that his own life, and that of the queen and the royal iſſue, might probably be ſacrificed to that fury: and it would be very ſtrange, if his conſcience ſhould prefer the right of one ſingle private perſon, how innocent ſoever, before all thoſe other lives and the preſervation of the kingdom. This," continues lord Clarendon, "was the argumentation of that unhappy caſuiſt, who truly, it may be, did believe himſelf:" yet he reveals another anecdote, which ſhews, at leaſt if true, that biſhop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the biſhop, when he was out at court, whether by authority or no was not known, ſays the hiſtorian, that "his peace ſhould be made there, if he would reſign his biſhopric and deanery of Weſtminſter, and take a good biſhopric in Ireland;" which he poſitively refuſed, and ſaid, "he had much to do to defend himſelf againſt the archbiſhop (Laud) here; but, if he was in Ireland, there was a man (meaning the earl of Strafford) who would cut off his head within one month."

In 1641, he was advanced to the archbiſhopric of York, and the ſame year oppoſed, in a long ſpeech, the bill for depriving the biſhops of their ſeats in the houſe of lords; which had this effect, that it laid the bill aſleep for five months. Then the mob flocked about the parliament-houſe, crying out, "No biſhops, no biſhops;" and inſulted the prelates, as they paſſed to the houſe. Williams was one of the biſhops who was moſt rudely treated by the rabble; his perſon was aſſaulted, and his robes torn from his back. Upon this, he returned to his houſe, the deanery of Weſtminſter; and ſending for all the biſhops then in the town, who were in number twelve, propoſed, as abſolutely neceſſary, that "they might unanimouſly and preſently prepare a

proteſtation, to ſend to the houſe, againſt the force that was uſed upon them; and againſt all the acts which were or ſhould be done during the time that they ſhould by force be kept from doing their duties in the houſe;" and immediately, having pen and ink ready, himſelf prepared a proteſtation, which was ſent. But the politic biſhop Williams is here repreſented to have been tranſported by paſſion into impolitic meaſures; for, no ſooner was this proteſtation communicated to the houſe than the governing lords manifeſted a great ſatisfaction in it; ſome of them ſaying, that "there was *digitus Dei* to bring that to paſs, which they could not otherwiſe have compaſſed:" and, without ever declaring any judgement or opinion of their own upon it, ſent to deſire a conference with the commons, who preſently joined with them in accuſing the proteſters of high treaſon, and ſending them all to the Tower; where they continued till the bill for putting them out of the houſe was paſſed, which was not till many months after. Lord Clarendon ſays, there was only one gentleman in the houſe of commons that ſpoke in the behalf of theſe too impetuous prelates; who ſaid, among other things, that "he did not believe they were guilty of high treaſon, but that they were ſtark-mad, and therefore deſired they might be ſent to Bedlam."

June 1642, the king being at York, our archbiſhop was enthroned in perſon in his own cathedral, but, ſoon after the king had left York, which was in July following, was obliged to leave it too; the younger Hotham, who was coming thither with his forces, having ſworn ſolemnly to ſeize and kill him, for ſome opprobrious words ſpoken of him concerning his uſage of the king at Hull. He retired to Aber Conway, and fortified Conway-caſtle for the king; which ſo pleaſed his majeſty, that by a letter, Oxford Aug. the 1ſt, 1643, the king "heartily deſired him to go on with that work, aſſuring him, that, whatever moneys he ſhould lay out upon the fortification of the ſaid caſtle ſhould be repayed unto him before the cuſtody thereof ſhould be put into any other hand than his own, or ſuch as he ſhould command." By virtue of a warrant, Jan. 2, 1643-4, the archbiſhop deputes his nephew William Hooks, Eſq. to have the cuſtody of this caſtle; and, ſome time after being ſent for, ſet out to attend the king at Oxford, whom he is ſaid to have cautioned particularly againſt Cromwell, who, "though then of but mean rank and uſe in the army, yet would be ſure to riſe higher. I knew him," ſays he, "at Buckden; but never knew his religion. He was a common ſpokeſman for ſectaries, and maintained their part with ſtubbornneſs. He never diſcourſed as if he were pleaſed with your majeſty and your great

great officers; indeed he loves none that are more than his equals. Your majeſty did him but juſtice in repulſing a petition put up by him againſt Sir Thomas Steward, of the Iſle of Ely; but he takes them all for his enemies, that would not let him undo his beſt friend; and, above all that live, I think he is *injuriarum perſequentiſſimus*, as Portius Latro ſaid of Catiline. He talks openly, that it is fit ſome ſhould act more vigorouſly againſt your forces, and bring your perſon into the power of the parliament. He cannot give a good word of his general the earl of Eſſex; becauſe, he ſays, the earl is but half an enemy to your majeſty, and hath done you more favour than harm. His fortunes are broken, that it is impoſſible for him to ſubſiſt, much leſs to be what he aſpires to, but by your majeſty's bounty, or by the ruin of us all, and a common confuſion; as one ſaid, 'Lentulus ſalva republica ſalvus eſſe non potuit.' In ſhort, every beaſt hath ſome evil properties; but Cromwell hath the properties of all evil beaſts. My humble motion is, either that you would win him to you by promiſes of fair treatment, or catch him by ſome ſtratagem, and cut him off."

After ſome ſtay at Oxford, he returned to his own country, having received a freſh charge from his majeſty to take care of all North Wales, but eſpecially of Conway-caſtle, in which the people of the country had obtained leave of the archbiſhop to lay up all their valuables. A year after this, Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be ſubſtituted under his hand commander of the caſtle; and ſo ſurpriſing it by force entered it, notwithſtanding it was before given to the biſhop under the king's own ſignet, to poſſeſs it quietly, till the charges he had been at ſhould be refunded him, which as yet had never been offered. The archbiſhop's remonſtrances at court meeting with no ſucceſs, he being joined by the country people, whoſe properties were detained in the caſtle, and aſſiſted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The archbiſhop did not join the colonel with any intention to prejudice his majeſty's ſervice, but agreed to put him into the caſtle, on condition that every proprietary may poſſeſs his own, which the colonel ſaw performed.

After the king was beheaded, the Archbiſhop ſpent his days in ſorrow, ſtudy, and devotion; and is ſaid to have riſen conſtantly every night out of his bed at midnight, and to have prayed for a quarter of an hour on his bare knees, without any thing but his ſhirt and waiſtcoat on. He lived not much above a year after, dying the 25th of March 1650; he was buried in Llandegay church, where a monument was

erected

erected to him by his nephew and heir Sir Griffith Williams. Beſides ſeveral ſermons, he publiſhed a book againſt archbiſhop Laud's innovations in church-matters and religious ceremonies, with this title, "The Holy Table, Name, and Thing, more antiently, properly, and literally, uſed under the New Teſtament, than that of Altar. Written long ago by a miniſter in Lincolnſhire, in anſwer to D. Coal, a judicious divine of queen Marie's dayes. Printed for the dioceſe of Lincoln, 1637;" in 4to. Lord Clarendon, though far from being favourable to this prelate, yet repreſents this "book ſo full of good learning, and that learning ſo cloſely and ſolidly applied, though it abounded with too many light expreſſions, that it gained him reputation enough to be able to do hurt; and ſhewed, that in his retirement he had ſpent his time with his books very profitably. He uſed all the wit and all the malice he could, to awaken the people to a jealouſy of theſe agitations, and innovations in the exerciſe of religion; not without inſinuations that it aimed at greater alterations, for which he knew the people would quickly find a name: and he was ambitious to have it believed, that the archbiſhop was his greateſt enemy, for his having conſtantly oppoſed his riſing to any government in the church, as a man whoſe hot and haſty ſpirit he had long known."

In the mean time, there have not been wanting thoſe, who, without diſguiſing his infirmities, have ſet archbiſhop Williams in a better light than we find him repreſented by the earl of Clarendon, who ſeems by no means to have loved the man. Arthur Wilſon tells us, that, "though he was compoſed of many grains of good learning, yet the height of his ſpirit, I will not ſay pride, made him odious even to thoſe that raiſed him; haply becauſe they could not attain to thoſe ends by him, that they required of him. But being of a comely and ſtately preſence, and that animated with a great mind, made him appear very proud to the vulgar eye; but that very temper raiſed him to aim at great things, which he affected: for the old ruinous body of the abbey-church at Weſtminſter was new clothed by him; the fair and beautiful library of St. John's in Cambridge was a pile of his erection; and a very complete chapel built by him at Lincoln-college in Oxford, merely for the name of Lincoln, having no intereſt in nor relation to that univerſity.—But that which heightened him moſt in the opinion of thoſe that knew him beſt was his bountiful mind to men in want; being a great patron to ſupport, where there was merit that wanted ſupply: but theſe great actions were not publicly viſible: thoſe were more apparent that were looked on with envious, rather than with emulous, eyes.

Hacket

Hacket likewiſe obſerves, that he was a man of great hoſpitality, charity, and generoſity; eſpecially to gentlemen of narrow fortunes, and poor ſcholars in both univerſities: ſo that his diſburſements this way every year amounted to 1000, or ſometimes 1200l. Hacket had reaſon to know his private character; for he was his chaplain.

WILLIAMS (ANNA) was the daughter of a ſurgeon and phyſician in South Wales, where ſhe was born in 1706. Her father, Zachariah Williams, during his reſidence in Wales, imagined that he had diſcovered, by a kind of intuitive penetration, what had eſcaped the reſt of mankind. He fancied, that he had been fortunate enough to aſcertain the longitude by magnetiſm, and that the variations of the needle were equal, at equal diſtances, Eaſt and Weſt. The idea fired his imagination; and, prompted by ambition, and the hopes of ſplendid recompence, he determined to leave his buſineſs and habitation for the metropolis. Miſs Williams accompanied him, and they arrived in London about 1730; but the bright views which had allured him from his profeſſion ſoon vaniſhed. The rewards which he had promiſed himſelf ended in diſappointment; and the ill ſucceſs of his ſchemes may be inferred from the only recompence which his journey and imagined diſcovery procured. He was admitted a penſioner at the Charter-houſe. When Miſs Williams firſt reſided in London, ſhe devoted no inconſiderable portion of her time to its various amuſements. She viſited every object that merited the inſpection of a poliſhed and laudably-inquiſitive mind, or could attract the attention of a ſtranger. At a later period of life, ſhe ſpoke familiarly of theſe ſcenes, of which the impreſſion was never eraſed, though they muſt, however, have ſoon loſt their allurements. Mr. Williams did not long contiue a member of the Charter-houſe. An infringement of rules, or ſome other miſconduct, obliged him to remove from this aſylum of age and poverty. He was now expoſed to ſevere trials, and every ſucceeding day increaſed the gloomineſs of his proſpects. In the year 1740, Miſs Williams loſt her ſight by a cataract, which prevented her, in a great meaſure, from aſſiſting his diſtreſſes, and alleviating his ſorrows. She ſtill, however, felt her paſſion for literature equally predominant. She continued the ſame attention to the neatneſs of her dreſs; and, what is more extraordinary, continued ſtill the exerciſe of her needle; a branch of female accompliſhment in which ſhe had before diſplayed great excellence. During the lowneſs of her fortune, ſhe worked for herſelf with nearly as much dexterity and readineſs, as if ſhe had not ſuffered a loſs ſo irreparable. Her powers of converſation retained their former vigour.

Her

Her mind did not ſink under theſe calamities; and the natural activity of her diſpoſition animated her to uncommon exertions:

"Though fallen on evil days;
"On evil days though fallen;
"In darkneſs, and with dangers compaſs'd round,
"And ſolitude!"

In 1746, notwithſtanding her blindneſs, ſhe publiſhed the "Life of the emperor Julian, with notes, tranſlated from the French of F. La Bleterie." In this tranſlation ſhe was aſſiſted by two female friends, whoſe name was Wilkinſon. This book was printed by Bowyer, in whoſe life, by Nichols, we are informed, that he contributed the advertiſement, and wrote the notes, in conjunction with Mr. Clarke and others. The work was reviſed by Markland and Clarke. It does not appear what pecuniary advantages Miſs Williams might derive from this publication. They were probably not very conſiderable, and afforded only a temporary relief to the misfortunes of her father. About this time, Mr. Williams, who imparted his afflictions to all from whom he hoped conſolation or aſſiſtance, told his ſtory to Dr. Samuel Johnſon; and, among other aggravations of diſtreſs, mentioned his daughter's blindneſs. He ſpoke of her acquirements in ſuch high terms, that Mrs. Johnſon, who was then living, expreſſed a deſire of ſeeing her; and accordingly ſhe was ſoon afterwards brought to the Doctor's houſe by her father; and Mrs. Johnſon found her poſſeſſed of ſuch qualities as recommended her ſtrongly for a friend. As her own ſtate of health, therefore, was weak, and her huſband was engaged during the greater part of the day in his ſtudies, ſhe gave Miſs Williams a general invitation: a ſtrict intimacy ſoon took place; but the enjoyment of their friendſhip did not continue long. Soon after its commencement, Mrs. Johnſon was attended by her new companion in an illneſs which terminated fatally.

Dr. Johnſon ſtill retained his regard for her; and in 1752, by his recommendation, Mr. Sharp, the ſurgeon, undertook to perform the operation on Miſs Williams's eyes which is uſual in ſuch caſes, in hopes of reſtoring her ſight. Her own habitation was not judged convenient for the occaſion. She was, therefore, invited to the doctor's. The ſurgeon's ſkill, however, proved fruitleſs, as the cryſtalline humour was not ſufficiently inſpiſſated for the needle to take effect. The recovery of her ſight was pronounced impoſſible. After this dreadful ſentence, ſhe never left the roof which had received her during the operation. The Doctor's kindneſs and converſation

verſation ſoothed her melancholy ſituation; and her ſociety ſeemed to alleviate the ſorrows which his late loſs had occaſioned.

When Dr. Johnſon, however, changed his reſidence, ſhe returned to lodgings; and, in 1755, her father publiſhed a book in Italian and Engliſh, intituled, "An Account of an Attempt to aſcertain the longitude at ſea, by an exact Theory of the magnetical Needle."

In 1765, Mrs Williams's circumſtances were rendered more eaſy by the profits of a benefit-play, granted her by the kindneſs of Mr. Garrick, from which ſhe received 200l. which was placed in the ſtocks. While Mrs. Williams enjoyed ſo comfortable an aſylum, her life paſſed in one even tenor. It was chequered by none of thoſe ſcenes which enliven biography by their variety. The next event of any conſequence, in the hiſtory of Mrs. Williams, was the publication of a volume of "Miſcellanies in Proſe and Verſe," in the year 1766. Her friends aſſiſted her, in the completion of this book, by ſeveral voluntary contributions; and 100l. which was laid out in a bridge-bond, was added to her little ſtock by the liberality of her ſubſcribers. About the year 1766, Dr. Johnſon removed from the Temple, where he had lived, for ſome time, in chambers, to Johnſon's Court, Fleet-ſtreet, and again invited to his houſe the worthy friend of Mrs. Johnſon. The latter days of Mrs. Williams were now rendered eaſy and comfortable. Her wants were few, and, to ſupply them, ſhe made her income ſufficient. She ſtill poſſeſſed an unalterable friend in Dr. Johnſon. Her acquaintance was ſelect rather than numerous. Their ſociety made the infirmities of age leſs intolerable, and communicated a chearfulneſs to her ſituation, which ſolitary blindneſs would otherwiſe have rendered truly deplorable.

She died at the houſe of her friend, in Bolt-court, Fleet-ſtreet (whither they removed about the year 1775), on the ſixth of September, 1783, aged ſeventy-ſeven years. She bequeathed all her little effects to a charity, which had been inſtituted for the education of poor deſerted girls, and ſupported by the voluntary contributions of ſeveral ladies.

WILLIAMS (Dr. JOHN), an eminent Engliſh divine, was a native of Northamptonſhire, and entered in 1651 a commoner of Magdalen-Hall, in the univerſity of Oxford, at the age of about ſeventeen, and took the degree of bachelor of arts December 14, 1655, and that of maſter June 11, 1658, about which time he entered into holy orders. He was collated to the rectory of St. Mildred in the Poultry, in the city of London, in September, 1673, and to the prebend of

of Rugmere in the cathedral of St. Paul in September 1683. After the Revolution, he became chaplain to king William and queen Mary, and was preferred to a prebend of Canterbury, and in December 1696 advanced to the biſhopric of Chicheſter, in which died in 1709. He was a conſiderable writer in the controverſies with the Papiſts and Diſſenters; and preached the lectures founded by Mr. Boyle, his ſermons on that occaſion being publiſhed in 1695 in 4to, under the title of "The Characters of divine Revelation."

WILLIAMS (DANIEL) was born at Wrexham in the county of Denbigh, in Wales, about the year 1644. He ſays of himſelf, in the preface to his "Defence of Goſpel-Truth," "that from five years old he had no employment but his ſtudies; and that by nineteen he was regularly admitted a preacher." He went over to Ireland, and was made chaplain to the counteſs of Meath, and diſcharged the paſtoral office in the city of Dublin for upwards of twenty years: but, when the troubles broke out in the latter end of king James's reign, he came back to London in 1687, and was much reſpected by Mr. Baxter (to whom he ſucceeded in the merchants lecture at Pinners Hall) and his party, to whom he was very uſeful.

In 1709, he was created D. D. by diploma from the univerſities of Edinburgh and Glaſgow. He died Jan. 26, 1716. Vide his Life, prefixed to his "Practical Diſcourſes," 2 vol. Lond. 1728.

WILLIAM (DE NANGIUS), a monkiſh hiſtorian of St. Denys, author of two Chronicles; the firſt, from the beginning of the world to his own times, A. D. 1301. Continued by two monks of the ſame abbey to 1368. The ſecond is "A Chronicle of the Kings of France," which ſome take for a ſupplement to Froiſſart: and ſome other tracts, printed by Pithæus in 1596.

WILLIS (THOMAS), an illuſtrious Engliſh phyſician, was of a reputable family, and born at Great Bedwin, in Wiltſhire, in 1621. He was inſtructed in grammar and claſſical literature by Mr. Edward Sylveſter, a noted ſchoolmaſter in the pariſh of All-Saints, Oxford; and, in 1636, became a member of Chriſt-church. He applied himſelf vigorouſly to his ſtudies, and took the degrees in arts; that of bachelor in 1639, that of maſter in 1642. About this time, Oxford being turned into a garriſon for the king, he with other ſcholars bore arms for his majeſty, and devoted his leiſure-hours to the ſtudy of phyſic; in which faculty he took a bachelor's degree in 1646, when Oxford was ſurrendered to the parliament. He purſued the buſineſs of his profeſſion, and kept Abingdon market. He ſettled in an houſe over againſt Mer-

ton-

ton-college, and appropriated a room in it for divine ſervice, where Mr. John Fell, afterwards dean of Chriſt-church, whoſe ſiſter he had married, Mr. John Dolben, afterwards abp. of York, and ſometimes Mr. Richard Alleſtree, afterwards provoſt of Eton-college, exerciſed the liturgy and ſacraments according to the church of England, and allowed to others the privilege of reſorting thither.

In 1660, he was made Sedleian profeſſor of natural philoſophy; and the ſame year took the degree of doctor of phyſic. Being ſent for to moſt of the people of quality about Oxford, and even at great diſtances, he viſited the lady Keyt in Warwicſhire; and is ſuppoſed to have been going to her in April 1664, when he diſcovered, and made experiments upon, the famous medicinal ſpring at Alſtrop, near Brackley. He was one of the firſt members of the Royal Society, and ſoon made his name as illuſtrious by his writings as it was already by his practice. In 1666, after the fire of London, he removed to Weſtminſter, upon an invitation from archbiſhop Sheldon, and took a houſe in St. Martin's lane. As he roſe early in the morning, that he might be preſent at divine ſervice, which he conſtantly frequented before he viſited his patients, he procured prayers to be read out of the accuſtomed times while he lived, and at his death ſettled a ſtipend of 20l. per annum to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice allotted part of his profits to charitable uſes. He was a fellow of the College of Phyſicians, and refuſed the honour of knighthood. He was regular and exact in his hours; and his table was the reſort of moſt of the great men in London. After his ſettlement there, his only ſon Thomas falling into a conſumption, he ſent him to Montpellier in France for the recovery of his health; and it proved ſucceſsful. His wife alſo labouring under the ſame diſorder, he offered to leave the town; but ſhe, not ſuffering him to neglect the means of providing for his family, died in 1670. He died, at his houſe in St. Martin's, the 11th of November, 1675, and was buried near her in Weſtminſter-abbey. His ſon Thomas, abovementioned, was born at Oxford in Jan. 1657-8, educated ſome time in Weſtminſter-ſchool, became a ſtudent at Chriſt-church, and died in 1699. He was buried in Bletchley church, near Fenny-Stratford, the manors of which places his father had purchaſed of the duke of Buckingham, and which deſcended to his eldeſt ſon Browne Willis of Whaddon-Hall, eſq. eminent for his knowledge in antiquities, and of whom ſome memoirs will be given. To conclude with Dr. Willis, Wood tells us, that "though he was a plain man, a man of no carriage, little diſcourſe, complaiſance, or ſociety,

ciety, yet for his deep inſight, happy reſearches in natural and experimental philoſophy, anatomy, and chemiſtry, for his wonderful ſucceſs and repute in his practice, the natural ſmoothneſs, pure elegancy, delightful unaffected neatneſs of Latin ſtyle, none ſcarce hath equalled, much leſs outdone, him, how great ſoever. When at any time he is mentioned by authors, as he is very often, it is done in words expreſſing their higheſt eſteem of his great worth and excellency, and placed ſtill as firſt in rank among phyſicians. And, further alſo, he hath laid a laſting foundation of a body of phyſic, chiefly on hypotheſes of his own framing."

It will be agreed with Wood, that Dr. Willis hath founded a body of phyſic, chiefly on hypotheſes of his own framing; but it will not be agreed, that this foundation is laſting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr Willis; who, inſtead of deducing real knowledge from obſervation and experiment, exerciſed himſelf in framing theories. Hence it is, that, while his books ſhew the greateſt ingenuity and learning, very little knowledge is to be drawn from, very little uſe to be made of, them: and perhaps no writings, which are ſo admirably executed, and prove ſuch uncommon talents to have been in the writer, were ever ſo ſoon laid aſide and neglected as the works of Dr. Willis. It is not to be imagined, in the mean time, that there are not many fine, and uſeful and curious things to be found in the works of this ingenious and able phyſician; or that he contributed nothing to the promotion of real knowledge: very far otherwiſe. Dr. Wotton obſerves, and we preſume truly, that Dr. Willis, in his "Cerebri Anatome," printed in 1664, "was ſo very exact, that he traced the medullar ſubſtance of the brain through all its inſertions into the cortical, and the medulla oblongata; and examined the riſe of all the nerves; and went along with them into every part of the body with wonderful curioſity. Hereby not only the brain was demonſtrably proved to be the fountain of ſenſe and motion; but alſo, by the courſes of the nerves, the manner how every part of the body conſpires with any others, to procure any one particular motion, was clearly ſhewn; and thereby it was plain, even to ſenſe, that wherever many parts joined at once to cauſe the ſame motion, that motion is cauſed by nerves that go into every one of thoſe parts, which are all ſtruck together. And though Vieuſſens and du Verney have in many things corrected Dr. Willis's 'Anatomy of the Nerves,' yet they have ſtrengthened his general hypotheſis, even at the time when they diſcovered his miſtakes." A Dutch phyſician, named Schelhammer, in a book

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"De Auditu" printed at Leyden in 1684, took occaſion to animadvert upon a paſſage in Dr. Willis's book "de Anima Brutorum," printed in 1672; and in ſuch a manner as reflected not only upon his ſkill, but alſo upon his integrity. But Dr. Derham obſerves, "that this is a ſevere and unjuſt cenſure of our truly-famous countryman, a man of known probity, who hath manifeſted himſelf to have been as curious and ſagacious an anatomiſt as great a philoſopher, and as learned and ſkilful a phyſician as any of his cenſurers; and his reputation for veracity and integrity was no leſs than any of theirs too."

His works, which are in Latin, have often been printed ſeparately; but were collected and printed in 2 vols. 4to at Geneva in 1676, and at Amſterdam, in 1682, 4to.

WILLIS (BROWNE), LL. D. born Sept. 14, 1682, at Blandford in Dorſet, was grandſon of Dr. Willis, and eldeſt ſon of Thomas Willis, eſq. of Bletchley, in Bucks. His mother was daughter of Robert Browne, eſq. of Frampton, in Dorſetſhire. He had the firſt part of his education under Mr. Abraham Freeſtone at Bechampton, whence he was ſent to Weſtminſter-ſchool, and at ſeventeen was admitted a gentleman commoner of Chriſt-Church, Oxford, under the tuition of the famous geographer Edward Wells, D. D. When he left Oxford, he lived for three years with the famous Dr. Wotton. In 1702, he proved a conſiderable benefactor to Fenny-Stratford, by reviving the market of that town. In 1705, he was choſen for the town of Buckingham; and, during the ſhort time he was in parliament, was a conſtant attendant, and generally upon committees. In 1707, he married Catharine, daughter of Daniel Elliot, eſq. of a very antient family in Cornwall, with whom he had a fortune of 8000l. and by whom he had a numerous iſſue. She died Oct. 2, 1724. Between 1704 and 1707 he contributed very largely towards the repairing and beautifying Bletchley church, of which he was patron, and to which he gave a ſet of communion-plate. In 1717-18, the Society of Antiquaries being revived, Mr. Willis became a member of it. Aug. 23, 1720, the degree of M. A., and, 1749, that of LL. D. were conferred on him, by diploma, by the univerſity of Oxford. At his ſolicitation, and in concurrence with his couſin Dr. Martin Benſon, afterwards biſhop of Glouceſter, rector of this pariſh, a ſubſcription was raiſed for building the beautiful chapel of St. Martin's at Fenny-Stratford. The chapel was begun in 1724, and conſecrated May 27, 1730. A dreadful fire having deſtroyed above fifty houſes and the church at Stoney-Stratford, May 19, 1746, Mr. Willis, beſides collecting money among his friends for the benefit of the un-

happy ſufferers, repaired, at his own expence, the tower of the church, and afterwards gave a lottery ticket towards the re-building of that church, which came up a prize. In 1741 he preſented the univerſity of Oxford with his fine cabinet of Engliſh coins, at that time looked upon as the moſt complete collection in England, and which he had been upwards of forty years in collecting; but the Univerſity thinking it too much for him, who had then a large family, to give the gold ones, purchaſed them for 150 guineas, which were paid to Mr. Willis for 167 Engliſh gold coins, at the rate of four guineas *per* ounce weight; and even in this way the gold coins were a conſiderable benefaction. This cabinet Mr. Willis annually viſited 19 Oct. being St. Frideſwide's day, and never failed making ſome addition to it. He alſo gave ſome MSS. to the Bodleian Library, together with a picture of his grandfather, Dr. Thomas Willis. In 1752 he laid out 200l. towards the repairs of the fine tower at Buckingham church, and was, upon every occaſion, a great friend to that town. In 1756, Bow Brickhill church, which had been diſuſed near 150 years, was reſtored and repaired by his generoſity. In 1757 he erected, in Chriſt-church, Oxford, a handſome monument for Dr. Iles, canon of that Cathedral, to whom his grandfather was an exhibitioner; and, in 1759, he prevailed upon Univerſity-college to do the ſame in Bechampton church, for their great benefactor Sir Simon Benet, Bart. above 100 years after his death: he alſo, at his own expence, placed a marble ſtone over him, on account of his benefactions at Bechampton, Buckingham, Stoney-Stratford, &c. Mr. Willis died at Whaddon-hall, Feb. 5, 1760, and was buried in Fenny-Stratford chapel, where is an inſcription written by himſelf. His publications are accurately enumerated in the "Anecdotes of Bowyer;" with an account of his valuable communications to the works of others; and many pleaſant circumſtances of his life and character.

WILLOUGHBY (Francis), a celebrated natural hiſtorian, was the only ſon of Sir Francis Willoughby, knt. and born in 1635. He had great natural advantages, with regard to birth, parts, and fortune; but he applied them in ſuch a manner as to procure to himſelf honours that might more truly be called his own. He was addicted to ſtudy from his childhood, and held idleneſs in abhorrence; not only as a vice, but as the parent and nurſe of almoſt all others. He was ſo great an œconomiſt with regard to his time, as not willingly to loſe nor miſapply the leaſt moment of it: indeed, he was thought by his friends to have impaired his health by his inceſſant application to his ſtudies, which he proſecuted without any intermiſſion. By this means he attained great ſkill in all

branches of learning, and got deep inſight into the moſt abſtruſe kinds of knowledge, and the moſt ſubtle parts of the mathematics. But obſerving, in the buſy and inquiſitive age in which he lived, that the hiſtory of animals was in a great meaſure neglected by his countrymen, he applied himſelf particularly to that province, and uſed all diligence to cultivate and illuſtrate it. To proſecute this purpoſe more effectually, in the firſt place he carefully read over what had been written by others on that ſubject; and in 1660, we find him a ſojourner in Oxford for the benefit of the public library. Then, in ſearch of natural knowledge, he travelled ſeveral times over his native country; and afterwards into foreign parts, viz. France, Spain, Italy, Germany, and the Low-Countries, attended by his ingenious friend Mr. John Ray, and others; in all which places, ſays Wood, he was ſo inquiſitive and ſucceſsful, that not many ſorts of animals, deſcribed by others, eſcaped his diligence. This learned and worthy perſon died July 3, 1672, aged only 37; to the great loſs of the republic of letters, and of all curious and inquiſitive perſons, eſpecially thoſe of the Royal Society, of which he was an eminent member and ornament. A moſt exemplary character of him may be ſeen in Mr. Ray's preface to his "Ornithology;" whence all the particulars are conciſely and elegantly ſummed up in a Latin epitaph, on a monument erected to his memory in the church of Middleton in Warwickſhire, where he is buried with his anceſtors. His works are, "Ornithologiæ libri tres: in quibus aves omnes hactenus cognitæ in methodum naturis ſuis convenientem redactæ accurate deſcribuntur, deſcriptiones iconibus elegantiſſimis, & vivarum avium ſimillimis, æri inciſis illuſtrantur, 1676," folio. Viewed, corrected and digeſted into order, by John Ray, F. R. S. afterwards tranſlated into Engliſh, with an appendix added to it by the ſaid Mr. Ray. 1678, folio. 2. "Hiſtoriæ piſcium libri quatuor, &c. 1686," folio. This was reviſed and digeſted by John Ray, and is adorned with very many cuts of ſeveral ſorts of fiſhes, which were never before known in England. 3. "Letter containing ſome conſiderable obſervations about that kind of waſps called Ichneumones, &c. dated Aug. 24, 1671." See the Phil. Tranſ. N° 76. 4. "Letter about the hatching a kind of bee lodged in old willows, dated July 10, 1671." Tranſ. N° 47. 5. "Letters of Francis Willoughby, eſq;" added to "Philoſophical Letters between the late learned Mr. Ray and ſeveral of his correſpondents," 8vo. By William Derham.

WILSON (ARTHUR), an Engliſh hiſtorian, was the ſon of Richard Wilſon, of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, 1596. In 1609,

he went to France, where he continued almoſt two years; and upon his return to England was placed with Sir Henry Spillar, to be one of his clerks in the exchequer office; in whoſe family he reſided till, having written ſome ſatirical verſes upon one of the maidſervants, he was diſmiſſed at lady Spillar's inſtigation. In 1613, he took a lodging in Holbourn, where he applied himſelf to reading and poetry for ſome time; and, the year after, was taken into the family of Robert earl of Eſſex, whom he attended into the Palatine in 1620; to the ſiege of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the ſiege of Breda in 1624; and in the expedition to Cadiz in 1625. In 1630, he was diſcharged the earl's ſervice, at the importunity of his lady; who had conceived an averſion to him, becauſe ſhe had ſuppoſed him to have been againſt the earl's marrying her. He tells us, in his own life, that this lady's name, before ſhe married the earl, was Elizabeth Paulet; that "ſhe appeared to the eye a beauty, full of harmleſs ſweetneſs; that her converſation was affable and gentle; and, as he was firmly perſuaded, that it was not forced, but natural. But the height of her marriage and greatneſs, being an accident, altered her very nature; for," he ſays, "ſhe was the true image of Pandora's box." She was divorced for adultery two years after her marriage. In 1631, he retired to Oxford, and became gentleman commoner of Trinity-college; where he ſtayed almoſt two years, and was punctual in his compliance with the laws of the univerſity. Then he was ſent for to be ſteward to the earl of Warwick; whom he attended in 1637 to the ſiege of Breda. He died in 1652 at Felſtead in Eſſex. Wood's account of him is, that "he had little ſkill in the Latin tongue, leſs in the Greek, a good readineſs in the French, and ſome ſmattering in the Dutch. He was well ſeen in the mathematics and poetry, and ſometimes in the common law of the nation. He had compoſed ſome comedies, which were acted at the Black Friers in London by the king's players, and in the act-time at Oxford, with good applauſe, himſelf being preſent; but whether they are printed, I cannot yet tell; ſure I am, that I have ſeveral ſpecimens of his poetry printed in divers books. His carriage was very courteous and obliging, and ſuch as did become a well-bred gentleman. He alſo had a great command of the Engliſh tongue, as well in writing as ſpeaking; and, had he beſtowed his endeavours on any other ſubject than that of hiſtory, they would without doubt have ſeemed better. For, in thoſe things which he hath done, are wanting the principal matters conducing to the completion of that faculty, viz. matter from record, exact time, name, and place, which, by his endeavouring too much to ſet out his bare collections in an affected

affected and bombaſtic ſtyle, are much neglected." The hiſtory, here alluded to by Wood, is "The Life and Reign of King James I," printed in London in 1653, folio; that is, the year after his death: and reprinted in the 2d volume of "The Complete Hiſtory of England, in 1706," folio. This hiſtory has been ſeverely treated by many writers. Mr. William Sanderſon ſays, that, "to give Wilſon his due, we may find truth and falſehood finely put together in it." Heylin, in the general preface to his "Examen," ſtyles Wilſon's hiſtory "a moſt famous paſquil of the reign of king James; in which it is not eaſy to judge, whether the matter be more falſe, or the ſtyle more reproachful to all parts thereof." Mr. Thomas Fuller, in his "Appeal of injured Innocence," obſerves, how Robert earl of Warwick told him at Beddington, that, when Wilſon's book in manuſcript was brought to him, his lordſhip expunged more than an hundred offenſive paſſages: to which Mr. Fuller replied, "My lord, you have done well; and you had done better, if you had put out a hundred more." Mr. Wood's ſentence is, "that, in our author's hiſtory, may eaſily be diſcerned a partial Preſbyterian vein, that conſtantly goes through the whole work: and it being the genius of thoſe people to pry more than they ſhould into the courts and comportments of princes, they do take occaſion thereupon to traduce and beſpatter them. Further alſo, our author, having endeavoured in many things to make the world believe, that king James and his ſon after him were inclined to Popery, and to bring that religion into England, hath made him ſubject to many errors and miſrepreſentations." On the other hand, archdeacon Echard tells us, that "Wilſon's Hiſtory of the life and reign of king James, though written not without ſome prejudices and rancour in reſpect to ſome perſons, and too much with the air of a romance, is thought to be the beſt of that kind extant:" and the writer of the notes on the edition of it in the "Complete Hiſtory of England" remarks, that, as to the ſtyle of our author's hiſtory, "it is harſh and broken, the periods often obſcure, and ſometimes without connection; faults, that were common in moſt writers of that time. Though he finiſhed that hiſtory in the year 1652, a little before his death, when both the monarchy and hierarchy were overturned, it does not appear he was an enemy to either, but only to the corruptions of them; as he intimates in the picture he draws of himſelf before that book."

WILSON (Dr. THOMAS), biſhop of Sodor and Man, was born at Burton Wirral, in Cheſhire, Dec. 1663. From a private ſchool at Cheſter he was removed to Trinity-college, Dublin, intending to ſtudy phyſic; which, however, he ſoon relinquiſhed for divinity, and was ordained deacon, June 29,

1686. He left Ireland ſoon after, and became curate of Newchurch, in the pariſh of Winwick, Lancaſhire, of which his maternal uncle, Dr. Sherlock, was then rector. Oct. 20, 1689, he was ordained a prieſt; and, in 1692, became domeſtic chaplain to the earl of Derby, as well as preceptor to his ſon lord Strange. Soon after, he was elected maſter of the alms-houſe at Latham. He was a man of moſt exemplary piety, charity, and all Chriſtian graces; and, therefore, when lord Derby offered him the valuable rectory of Baddeſworth in Yorkſhire (intending that he ſhould ſtill continue in his family), he refuſed it, as being inconſiſtent with "the reſolves of his conſcience againſt non-reſidence."

In 1696, he was offered by his patron the biſhopric of the Iſle of Man, which had been vacant ſince 1693. This Mr. Wilſon modeſtly declined, till, archbiſhop Sharp complaining to king William of the long vacancy, and the king inſiſting on lord Derby's immediately nominating a biſhop, he was in a manner forced to accept it. January 16, 1667-8, being firſt created by archbiſhop Teniſon, LL.D. he was conſecrated at the Savoy-church by archbiſhop Sharp, and the April following landed in his dioceſe. Here he immediately applied himſelf to all the works of a good biſhop: he repaired his palace, which he found to be ruinous; and, in July, laid the foundation-ſtone of a new chapel at Caſtletown, which was built and paid for out of the eccleſiaſtical revenues. September he went to England, and, in October, was married at Winwick to Mary, daughter of Thomas Patten, Eſq. of Warrington; with whom he returned to his dioceſe, April, 1699. The revenues of the ſee did not exceed 300l. a year in money; out of which our good biſhop fed the hungry, cloathed the naked, &c. In 1699, he publiſhed a ſmall tract in Manks and Engliſh (the firſt book ever printed in the Manks language), intituled, "The Principles and Duties of Chriſtianity," for the uſe of the iſland; and, with the aſſiſtance of Dr. Thomas Bray, began to found parochial libraries, which he afterwards eſtabliſhed and completed throughout his dioceſe. In 1703, he obtained the act of ſettlement, which is mentioned in his "Hiſtory of the Iſle of Man;" inſerted, by biſhop Gibſon's deſire, in the ſecond edition of his Camden's Britannia. His "Eccleſiaſtical Conſtitutions" were, the ſame year, paſſed into a law; with which lord-chancellor King was ſo much pleaſed, as to declare, that, "if the ancient diſcipline of the Church were loſt, it might be found in all its purity in the Iſle of Man." In 1707, he was made D. D. in full convocation at Oxford; and the ſame honour was decreed to him the ſame year at Cambridge.

Henceforward this prelate continued to perform all the offices of a good biſhop and a good man; and we hear little more of him till the years 1721 and 1722, when the orthodoxy of his ſpirit, and zeal for church-diſcipline, ſeem to have involved him in altercations and difficulties. When the famous work, called "The Independent Whig," came into the dioceſe of Man, the biſhop immediately iſſued an act againſt it, dated Jan. 27, 1721; declaring its purpoſe to be ſubverſive of the doctrine, diſcipline, and government, of the Church, as well as undermining the Chriſtian religion. But his zeal againſt it did not ſtop here, for he took it upon him to ſeize it wherever he found it: and accordingly, when Mr. Worthington ſent it as a preſent to the public library of the iſland, the biſhop commanded one Stevenſon to take and keep it; ſo that it ſhould neither be depoſited in the library, nor yet reſtored to the right owner. Complaint was made to the governor of the iſland, who committed Stevenſon to priſon till he ſhould make reparation. The biſhop remonſtrated; and the governor replied, in which reply he charged the biſhop, who had pleaded obedience to the king's commands in his attempts to ſuppreſs irreligion, with having neglected to uſe the prayers compoſed in the time of the Rebellion in 1715, which was alſo an equal object of obedience. The iſſue of this affair was, that the book was reſtored, and Stevenſon ſet at liberty.

But there happened another fracas between the biſhop and the governor, which, ſo far as the biſhop was perſonally concerned, was much more ſerious; and it is related thus: Mrs. Horne, the governor's wife, had defamed Mrs. Puller and Sir James Pool with a falſe charge of criminal converſation; and, in conſequence of being contumacious, and refuſing to aſk pardon of the perſons injured, was by the biſhop baniſhed from the Holy Communion. But Mr. Horribin, his archdeacon, who was chaplain to captain Horne, received Mrs. Horne to the Communion, and was ſuſpended by the biſhop. Upon this, the governor, conceiving that the biſhop had acted illegally, fined him 50l. and his two vicars-general 20l. each; and, on their refuſing to pay this fine, committed them all, June 29, 1722, cloſe priſoners to Caſtle Ruſhin. Great diſturbances and tumults enſued; but the people were reſtrained from offering violence to the governor by the biſhop's mild exhortations from the caſtle-walls, who told him, that he meant "to appeal unto Cæſar." After a confinement of nine weeks, he was releaſed, on petitioning the Council; who afterwards, on July 4, 1724, reverſed all the proceedings, as the governor had not competent juriſdiction. The biſhop was adviſed to proſecute the go-

vernor for damages, which were heavy upon him, but could not be perſuaded to this.

This good man lived to a very great age, and was continually employed in the proper buſineſs of his function. His writings, in two vols. folio, conſiſt of Religious Tracts and Sermons, with a ſhort "Hiſtory of the Iſle of Man:" and he alſo formed a plan for tranſlating the New Teſtament into the Manks language, which, though completed by his ſucceſſor, Dr. Mark Hideſley, he lived to ſee no farther accompliſhed than the tranſlation of the Goſpels, and the printing of St. Matthew. He gently expired, March 7, 1755, in the 93d year of his age, and the 58th of his conſecration. His wife, by whom he had two ſons and two daughters, had died March 7, 1704-5: and all his children died young, except Thomas the youngeſt, of whom ſome memoirs are given in the following article.

WILSON (THOMAS), D. D. only ſurviving ſon of the pious biſhop, was born Aug. 24, 1703; and educated at Chriſt-church, Oxford, where he took the degree of M. A. Dec. 16, 1727, and accumulated thoſe of B. and D. D. May 10, 1739, when he went out grand compounder. He was many years ſenior prebendary of Weſtminſter, and miniſter of St. Margaret's there; and rector of St. Stephen's, Walbrook, 46 years; in which laſt he ſucceeded Dr. Watſon, on the preſentation of lord-chancellor Hardwicke. He publiſhed "The Ornaments of Churches conſidered: with a particular View to the late Decoration of the Pariſh-church of St. Margaret, Weſtminſter. To which is ſubjoined an Appendix, containing the Hiſtory of the ſaid Church, an Account of the Altar-piece and ſtained Glaſs Window erected over it, a State of the Proſecution it has occaſioned, and other Papers, 1761," 4to. This pamphlet has been aſcribed to a ſon of Dr. Shebbeare, under Dr. Wilſon's inſpection. Another pamphlet aſcribed to Dr. Wilſon was, "A Review of the Project for building a new Square at Weſtminſter, ſaid to be for the Uſe of Weſtminſter-ſchool. By a Sufferer. Part I. 1757," 8vo. The injury here complained of was the ſuppoſed undervaluation of the Doctor's prebendal-houſe, which was to have made way for the project alluded to. He was alſo author of a pamphlet, intituled, "Diſtilled Liquors the Bane of the Nation;" which recommended him to Sir Joſeph Jekyll, then maſter of the Rolls, who intereſted himſelf in procuring him his rectory. He died at Bath, April 15, 1784; and was interred in Walbrook-church; where he had in his life-time put up a tablet undated. His tenacity in the cauſe he eſpouſed was no leſs conſpicuous in his oppoſition to the building of the intended ſquare in Weſtminſter, than in his

warm patronage of the celebrated female hiſtorian, to whom, when living, he erected a ſtatue in his church, and he continued his friendſhip and attachment to her till ſhe forfeited it by entering into a matrimonial engagement againſt his conſent. It is ſaid, however, that by deed of gift in his life-time he made over to her his houſe at Bath, with its furniture, library, &c.

WILSON (FLORENCE), was born in the county of Murray, in Scotland, in 1500, and educated in King's College, Aberdeen, where he took his degrees, and then travelled abroad, improving himſelf in all ſorts of learning. He reſided ſome time at Baſil, in Switzerland, under the tuition of the famous Eraſmus, who ranked him amongſt the number of his friends. Leaving Baſil, he went to Paris, and taught philoſophy in the Royal College of Navarre, where he obtained ſuch great reputation for his knowledge of the antient writers, that ſeveral complimentary verſes were written, celebrating his high attainments, by ſome of the greateſt men of the age. In 1552, he returned to Scotland, where he ſpent the remainder of his days in privacy, and died at Elgin, 1557, aged 57. He wrote an excellent treatiſe, "De Tranquillitate Animæ; or, the Tranquillity of the Mind," publiſhed by Mr. Frebairn, at Edinburgh, 1706, and by Mr. Ruddiman, 1750.

WIMPINA (CONRAD), a philoſophical and controverſial writer, and profeſſor of divinity at Francfort, in the 16th century. He wrote againſt Luther, under the name of John Tetzel. His works were printed in folio, at Francfort, in 1528; and he died about the year 1529.

WINCHELSEA (ANNE, counteſs of), a lady of an excellent genius, eſpecially in poetry, was the daughter of Sir William Kingſmill, of Sidmonton, in the county of Southampton: but the time of her birth is not mentioned. She was maid of honour to the dutcheſs of York, ſecond wife of James II; and afterwards married to Heneage, ſecond ſon of Heneage earl of Winchelſea; which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, ſucceeded to the title of earl of Winchelſea. One of the moſt conſiderable of this lady's poems was that "upon the Spleen," printed in "A new miſcellany of original poems on ſeveral occaſions," publiſhed by Mr. Charles Gilden in 1701, 8vo. That poem occaſioned another of Mr. Nicholas Rowe, intituled, "An Epiſtle to Flavia, on the Sight of two Pindaric Odes on the Spleen and Vanity, written by a Lady to her friend." A collection of her poems was printed in 1713, 8vo; containing likewiſe a tragedy called

called "Ariſtomenes," never acted; and many ſtill continue unpubliſhed. She died Auguſt 5, 1720, without iſſue: as did the earl her huſband, Sept. 30, 1726.

WINKELMAN (Abbé JOHN.) This wonderful man, born at Stendall, in the old Marche of Brandenbourg, in the beginning of the year 1718, the ſon of a ſhoemaker, to all appearance deſtined by his birth to ſuperintend a little ſchool in an obſcure town in Germany, raiſed himſelf to the office of preſident of antiquaries in the Vatican. After having been ſeven years profeſſor in the college of Seehauſen near Solſwedel, he went into Saxony, where he reſided ſeven years more, and was librarian to count Bunau at Nothenitz. The count was author of an "Hiſtory of the Empire," and died 1762. His fine library, valued in 1749 at 13,000 Engliſh crowns, has been ſince added to the public library of Dreſden. Mr. Winkelman, in 1748, made a moſt methodical and uſeful catalogue of it, in 4 vols. When he left this place, 1754, he went to Dreſden, where he formed an acquaintance with the ableſt artiſts, and particularly with M. Oëſer, an excellent painter, and one of the beſt draughtſmen of the age. In that year he abjured Lutheraniſm, and embraced the Roman-Catholic religion. In September, 1755, he ſet out for Italy, and arrived at Rome in December following. His principal object was to ſee the Vatican library, and to examine the ruins of Herculaneum. While engaged, as he tells us, in teaching ſome dirty boys their A B C, he aſpired to a knowledge of the beautiful, and ſilently meditated on the compariſons of Homer's Greek with the Latin literature, and a critical acquaintance with the reſpective languages, which were more familiar to him than they had ever been to any former lover of antiquity, both by his application in ſtudying them, and his public lectures as profeſſor of them. His extenſive reading was improved in the noble and large library which he afterwards ſuperintended. The ſolitude and the beauty of the ſpot where he lived, and the Platonic reveries which he indulged, all ſerved to prepare his mind for the enthuſiaſm which he felt at the ſight of the maſter-pieces of art. His firſt ſteps in this career beſpoke a man of genius; but what a concurrence of circumſtances were neceſſary to develop his talents! The magnificent gallery of paintings and the cabinet of antiquities at Dreſden, the converſation of artiſts and amateurs, his journey to Rome, his reſidence there, the friendſhip of Mengs the painter, his reſidence in the palace and villa of Cardinal Albani, his place of writer in the Vatican, and that of preſident of antiquities, were ſo many advantages and helps to procure him materials, and to facilitate to him the uſe of them for the execution of the deſign which

he

he had ſolely in view. Abſolute maſter of his time, he lived in a ſtate of perfect independence, which is the true ſource of genius, contenting himſelf with a frugal and regular life, and knowing no other paſſions than thoſe which tended to inflame his ardent purſuit. An active ambition urged him on, though he affected to conceal it by a ſtoical indifference. A lively imagination, joined to an excellent memory, enabled him to derive great advantages from his ſtudy of the works of the ancients, and a ſteady indefatigable zeal led him naturally to new diſcoveries. He kindled in Rome the torch of ſound ſtudy of the works of the ancients. His intimate acquaintance with them enabled him to throw greater certainty upon his explanations, and even upon his conjectures, and to overthrow many arbitrary principles and ancient prejudices. His greateſt merit is, to have pointed out the true ſource of the ſtudy of antiquity, which is the knowledge of art, to which no writer had before attended. Mr. Winkelman carried with him into Italy a ſenſe of beauty and art, which led him inſtantly to admire the maſter-pieces of the Vatican, and with which he began to ſtudy them. He ſoon increaſed his knowledge, and it was not till after he had thus purified his taſte and conceived an idea of ideal beauty, which tranſported him to inſpiration, and led him into the greateſt ſecrets of art, that he began to think of the explanation of other monuments, in which his great learning could not fail to diſtinguiſh him. At the ſame time another immortal ſcholar treated the ſcience of antiquity in the ſame manner on this ſide the Alps. Count Caylus had a profound and extenſive knowledge of the arts, was maſter of the mechanical part, and drew and engraved in a capital ſtyle. Winkelman was not endowed with theſe advantages, but in point of claſſical erudition ſurpaſſed the Count; and, while the latter employed himſelf in excellent explications of little objects, the former had continually before him at Rome the greateſt monuments of antient art. This erudition enabled him to fill up his principal plan of writing the "Hiſtory of Art." In 1756 he planned his "Reſtoration of Ancient Statues," and a larger work on the "Taſte of the Greek Artiſts;" and deſigned an account of the Galleries of Rome and Italy, beginning with a volume on the Belvedere ſtatues, in the manner of Richardſon, who, he ſays, only ran over Rome. In the preface he intended to mention the fate of theſe ſtatutes at the ſacking of Rome, 1527, when the ſoldiers made a fire in Raphael's lodge, which ſpoiled many things. He alſo intended a Hiſtory of the corruption of taſte in art, the Reſtoration of ſtatues, and an Illuſtration of the obſcure points of mythology. All theſe different eſſays led

him

him to his "History of Art," and his "Monumenti Inediti." It must, however, be confessed, that the first of these works has not all the clearness and precision that might be expected in its general plan, and division of its parts and objects; but it has enlarged and extended the ideas both of antiquaries and collectors. The description of the gems and sulphurs of the Stosch cabinet contributed not a little to extend Mr. Winkelman's knowledge. Few persons have opportunities of contemplating such vast collections. The engravings of Lippet and Count Caylus are all that many can arrive at. Mr. Winkelman's "Monumenti Inediti," of which he had begun the third vol. 1767, seem to have secured him the esteem of antiquaries. He there explained a number of monuments, and particularly bas reliefs till then accounted inexplicable, with a parade of learning more in compliance with the Italian fashion than was necessary. Had he lived, we should have had a work long wished for, a complete collection of the bas reliefs discovered from the time of Bartoli to the present, the greater part of which are in the possession of Cardinal Albani. But, however we may regret his tragical end, the intenseness of his application, and the eagerness of his pursuit after ancient monuments, had at last so bewildered him in conjectures, that, from a commentator on the works of the ancients, he became a kind of seer or prophet. His warm imagination outran his judgement. As he proceeded in his knowledge of the characters of art in monuments, he exhausted his fund of observations drawn from the ancients, and particularly from the Greeks. He cited early editions, which are frequently not divided into chapters; and he was entirely unacquainted with the publications in the rest of Europe on the arts and antiquity. Hence his "History of Art" is full of anachronisms.

In one of his letters, dated 1754, he gives an account of his change of religion, which too plainly appears to have been guided by motives of interest, to make his way to Rome, and gain a better livelihood. At Dresden, he published, 1755, "Reflections on the Imitation of the Works of the Greeks," 4to. translated into French the same year, and republished 1756, 4to. At Rome he had made an acquaintance with Mengs, first painter to the king of Poland, afterwards, in 1761, appointed first painter to the House of Spain, with an appointment of 80,000 crowns, a house, and a coach: and he soon got great access to the library of Cardinal Passionei, who is represented as a most catholic and respectable character, who only wanted ambition to be pope. His catalogue was making by an Italian, and the work was intended for Winkelman. Giacomelli, canon of St Peter, &c. had pub-

publiſhed two tragedies of Æſchylus and Sophocles, with an Italian tranſlation and notes, and was about a new edition of "Chryſoſtom de Sacerdotio:" and Winkelman had joined with him in an edition of an unprinted Greek Oration of Libanus, from two MSS. in the Vatican and Barberini libraries. In 1757, he laments the calamities of his native country, Saxony, which was then involved in the war between the Emperor and the King of Pruſſia. In 1758, he meditated a journey over the kingdom of Naples, which he ſays could only be done on foot, and in the habit of a pilgrim, on account of the many difficulties and dangers, and the total want of horſes and carriages from Viterbo to Piſciota the antient Velia. In the year 1768, we find him inraptured with the idea of a voyage to Sicily, where he wiſhed to make drawings of the many beautiful earthern vaſes collected by the Benedictines at Catana. At the end of the firſt volume of his letters, 1781, are now firſt publiſhed his remarks on the antient architecture of the temple of Girgenti. He was going to Naples, with 100 crowns, part of a penſion from the king of Poland, for his travelling charges, and thence to Florence, at the invitation of Baron Stoſch. Cardinal Archinto, ſecretary of ſtate, employed him to take care of his library. His "Remarks on ancient Architecture" were ready for a ſecond edition. He was preparing a work in Italian, to clear up ſome obſcure points in mythology and antiquities, with above 50 plates; another in Latin, explanatory of the Greek medals that are leaſt known; and he intended to ſend, to be printed in England, "An Eſſay on the Style of Sculpture before Phidias." A work, in 4to, appeared at Zurich, addreſſed to Mr. Winkelman by Mr. Mengs, but without his name, intituled, "Thoughts on Beauty and Taſte in Painting," and was publiſhed by J. C. Fuſſeli. When Cardinal Albani ſucceeded to the place of Librarian of the Vatican, he endeavoured to get a place for the Hebrew language for Winkelman, who refuſed a canonry, becauſe he would not take the tonſure. The elector of Saxony gave him, 1761, unſolicited, the place of counſellor Richter, the direction of the royal cabinet of medals and antiquities at Dreſden. Upon the death of the Abbé Venuti, 1762, he was appointed preſident of the antiquities of the apoſtolic chamber, with power over all diſcoveries and exportations of antiquities and pictures. This is a poſt of honour, with an income of 160 ſcudi per annum. He had a proſpect of the place of preſident of antiquities in the Vatican, going to be created at 16 ſcudi per month, and was named correſponding member of the Academy of Inſcriptions. He had

had thoughts of publiſhing an "Eſſay on the Depravation of Taſte in the Arts and Sciences." The king of Pruſſia offered him by Col. Quintus Icilius the place of librarian and director of his cabinet of medals and antiquities, void by the death of M. Gautier de la Croze, with a handſome appointment. He made no ſcruple of accepting the offer; but, when it came to the Pope's ears, he added an appointment out of his own purſe, and kept him at Rome. In April 1768, he left Rome, to go with M. Cavaceppi over Germany and Switzerland. When he came to Vienna, he was ſo pleaſed with the reception he met with, that he made a longer ſtay there than he had intended. But, being ſuddenly ſeized with a ſecret uneaſineſs and extraordinary deſire to return to Rome, he ſet out for Italy, putting off his viſits to his friends in Germany to a future opportunity. As he paſſed through Trieſte, he was aſſaſſinated June 8, 1768, by a wretch name Arcangeli, a native of Campiglio, a town in the territory of Piſtoia, with whom he had made an acquaintance on the road. This miſcreant, for a robbery, had been condemned to work in fetters four years, and then to be baniſhed the Auſtrian territories, on an oath never to return. He had obtained a mitigation of one of his ſentences, and retired to Venice; but, changing his quarters backwards and forwards, he was ſo reduced in circumſtances that he at length took up his lodgings at the inn to which the abbé happened to come. Arcangeli paid ſuch aſſiduous court to him, that he entirely gained his confidence; and, having been favoured with a ſight of the valuable preſents which he had received at Vienna, formed a deſign to murder and rob him. He bought a new ſharp knife on purpoſe; and as the abbé (who had in the moſt friendly manner invited him to Rome) was ſitting down in his chair, early in the morning, he threw a rope over his head, and, before he could diſengage himſelf, ſtabbed him in five different places. The abbé had ſtill ſtrength to get down to the ground floor, and call for help; and being laid on a bed, in the midſt of the moſt violent pain, he had compoſure ſufficient to receive the laſt ſacraments, and to make his will, in which he appointed cardinal Alexander Albani his reſiduary legatee, and expired in the afternoon. The murderer was ſoon after apprehended, and executed on the wheel oppoſite the inn, June 26. Some of Winkelman's MSS. got to Vienna, where the new edition of his "Hiſtory of Art" was preſently advertiſed. He intended to have got this work tranſlated into French at Berlin, by M. Touſſaint, that it might be printed under his own inſpection at Rome. It was tranſlated by Mr. Huber, ſo well known in the republic of letters, who has ſince publiſhed it in 3 vols. 4to, with

with head and tail-pieces from deſigns of M. Oëfer. An Italian tranſlation of it by a literary ſociety has been publiſhed at Milan.

Abbé Winkelman was a middle-ſized man; he had a very low forehead, ſharp noſe, and little black hollow eyes, which gave him an aſpect rather gloomy than otherwiſe. If he had any thing graceful in his phyſiognomy, it was his mouth; yet his lips were too prominent: but, when he was animated and in good-humour, his features formed an *enſemble* that was pleaſing. A fiery and impetuous diſpoſition often threw him into extremes. Naturally enthuſiaſtic, he often indulged an extravagant imagination; but, as he poſſeſſed a ſtrong and ſolid judgement, he knew how to give it a juſt and intrinſic value. In conſequence of this turn of mind, as well as a neglected education, a cautious reſerve was a quality he little knew. If he was bold in his deciſions as an author, he was ſtill more ſo in his converſation, and has often made his friends tremble for his temerity. If ever man knew what friendſhip was, that man was Mr. Winkelman, who regularly practiſed all its duties; and for this reaſon he could boaſt of having friends among perſons of every rank and condition. People of his turn of thinking and acting ſeldom or ever indulged ſuſpicions: the abbé's fault was a contrary extreme. The frankneſs of his temper led him to ſpeak his ſentiments on all occaſions; but, being too much addicted to that ſpecies of ſtudy which he ſo aſſiduouſly cultivated, he was not always on his guard to repreſs the ſallies of ſelf-love. His picture was drawn half-length ſitting, by a German lady born at Koſtnitz, but carried when young into Italy by her father, who is a painter. She etched it in a 4to ſize, and another artiſt executed it in mezzotinto. This lady was Angelica Kauffman. The portrait is prefixed to the collection of his letters publiſhed at Amſterdam, 1781, 2 vols. 14mo. Among his correſpondents are Mr. Heyne, Munchauſen, baron Reideſel (whoſe travels into Sicily, tranſlated into Engliſh by Dr. Forſter, 1773, 8vo, are addreſſed to him, and inſpired him with an ardent longing to go over that ground), Count Bunau, C. Fuſſeli, Geſner, P. Uſteri, Van Mechlen, the duke de Rochefoucault, Lord (alias Mr. Wortley) Montague, Mr. Wiell; and there are added extracts from letters to M. Cleriſſeaux, while he was ſearching after antiquities in the South of France; a liſt of the principal objects in Rome, 1766, &c.; and an abſtract of a letter of Fuſſeli to the German tranſlators of Webb on the "Beauties of Painting."

WINSCHOMB (JOHN), better known by the name of JACK of NEWBURY, flouriſhed in the reign of Henry VIII. and

and was the greateſt clothier in England. He kept 100 looms at work in his houſe, which was yet to be ſeen at the end of the 17th century. He built Newbury-church in Berkſhire, or rather the Weſt part of it from the pulpit, and alſo the tower. He led above 100 men, all armed and at his ſole expence, to the earl of Surrey, at the battle of Flodden-Field.

WINSLOW (JAMES BENIGNUS), a celebrated Daniſh anatomiſt, was born at Odinſey in Denmark, April 2, 1669. He was ſomeway related to Steno. He ſtudied at Paris under Duverney, who wrote on the Ear. Some particulars of his life may be picked up in the life of abp. Secker, by which we find that he was converted to the Catholic faith, and baptiſed in that church, by Boſſuet biſhop of Meaux, who gave him his own name at his confirmation. He was phyſician of the faculty of Paris, demonſtrator in the royal gardens, and member of the academy of ſciences of Paris, where he died April 3, 1760, aged 91 years. Of his works, the following have been tranſlated: "Uncertainty of the Signs of Death," 12mo; and his "Anatomy," with improvements, in a handſome vol. in 4to.

WINSTANLEY (WILLIAM), originally a barber, was author of the "Lives of the Poets;" of "Select Lives of England's Worthies;" "Hiſtorical Rarities;" "The Loyal Martyrology;" and ſome ſingle lives; all in 8vo. He is a fantaſtical writer, and of the loweſt claſs of biographers: but we are obliged to him for many notices of perſons and things, which are mentioned by no other writer. He flouriſhed in the reign of Charles II. and James II.

WINSTON (THOMAS), an eminent phyſician, was born in 1575, and educated in Clare-hall, Cambridge, of which he became fellow. He took the degree of M.A. in 1602, and then viſited the continent for his improvement in the ſtudy of phyſic. He attended the lectures of Fabricius ab Aquapendente and Proſper Alpinus at Padua, and of Caſpar Bauhine at Baſil, and took the degree of doctor at Padua. He returned to England, graduated again at Cambridge in 1607, and ſettled in London; and in 1613 was admitted a candidate of the college of phyſicians, and the next year was made fellow. On the death of Dr. Mounſel, profeſſor of phyſic in Greſham-college, he was choſen October 25, 1615, to ſucceed him, and held his profeſſorſhip till the year 1642; when, by permiſſion of the houſe of lords, he went over to France, where he ſtaid about ten years, and returned when the troubles were over. He did not live long to enjoy a well-acquired fortune; for he died Oct. 24, 1655, aged 80. He publiſhed nothing in his life-time; but, after his death, his Anatomical Lectures were printed in 1659, 1664, 8vo; but

but are not now much regarded, as they have been ſuperſeded by better performances. See "Ward's Lives of the Greſham College Profeſſors."

WING (VINCENT) was author of the "Celeſtial Harmony of the viſible World," 1651, folio, and ſeveral other aſtrological works. His great work in Latin, intituled, "Aſtronomica Britannica," has been much commended. His life was written by Gadbury, who informs us, that he died Sept. 20, 1668. His almanack ſtill continues to this day, with his name at the top of it, as freſh as ever.

WYNTOWN (ANDREW) was born about the middle of the reign of David II. of Scotland He was a regular canon of the priory of St. Andrew; and, about the year 1395, was elected by his fellow-canons prior of the monaſteries of St. Serfinſh in Loch Levin, which was one of the moſt antient of the religious eſtabliſhments in Scotland. At the ſolicitation of one of the anceſtors of the earl of Wemys, he undertook his celebrated "Chronicle of Scotland." It appears that, before the time of Wyntown, the hiſtories of Scotland had been rendered exceedingly perplexed and confuſed, by a deſire of imputing a greater antiquity to their country than was compatible with their records or with truth. This Wyntown ſaw, but in his firſt copy was not able to rectify; but, having obtained better information, in a ſecond and more improved copy, he brought his Chronicle nearer to the truth. The hiſtorian did not perhaps live long after the accompliſhment of his literary labours. He had been prior for the ſpace of thirty years when he commenced it, and it is not probable that he was very young when appointed to that dignity. The character of his work, of which a ſplendid edition has lately and for the firſt time been publiſhed, is, like that of the writers of his time, a mixture of truth, tradition, and fable. His production is in rhyme; but he is leſs to be admired as a poet than conſulted as an hiſtorian.

WINWOOD (Sir RALPH), ſecretary of ſtate in the reign of James I, was ſon of Mr. Lewis Winwood, ſome time ſecretary to Charles Brandon duke of Suffolk; and was born, about 1565, at Aynho, in Northamptonſhire. He was at firſt ſent to St. John's college in Oxford, whence he was elected a probationer-fellow of Magdalen-college in 1582. He took both the degrees in arts, and that of batchelor of law; and, in 1692, was proctor of the univerſity. Afterwards, he travelled beyond the ſeas, and returned a very accompliſhed gentleman. In 1599, he attended Sir Henry Neville, ambaſſador to France, as his ſecretary; and, in the abſence of Sir Henry, was appointed reſident at Paris; whence he was recalled in 1602-3, and ſent that year to the States of

Holland by James I. In 1607, he was knighted; and the ſame year appointed ambaſſador jointly with Sir Richard Spencer to Holland. He was ſent there again in 1609, when he acted with great vigour againſt Conrade Vorſtius. In 1614, he was made ſecretary of ſtate; in which office he continued till his death, which happened in 1617. Mr. David Lloyd tells us, that "he was a gentleman well ſeen in moſt affairs, but moſt expert in matters of trade and war." In 1725, were publiſhed at London, in 3 vols. folio, "Memorials of Affairs of State in the Reigns of queen Elizabeth and king James I, collected chiefly from the original papers of the right honourable Sir Ralph Winwood, knight, ſome time one of the principal ſecretaries of ſtate. Comprehending likewiſe the negotiations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carlton, Sir Thomas Edmonds, Mr. Trumble, Mr. Cottington, and others, at the courts of France and Spain, and in Holland, Venice, &c. wherein the principal tranſactions of thoſe times are faithfully related, and the policies and the intrigues of thoſe courts at large diſcovered. The whole digeſted in an exact ſeries of time. To which are added two tables, one of the letters, the other of the principal matters. By Edmund Sawyer, Eſq." then one of the maſters in chancery.

WIRLEY (WILLIAM), Rouge-Croix purſuivant, was ſon of Auguſtine of Wirley, of Nether Seile, in the county of Leiceſter, by Mary his wife, daughter of William Charnells of Snareſton, in that county, Eſq. which Auguſtine was ſecond ſon of William Wirley, of Handſworth, in Staffordſhire, Eſq. of an antient family in that county, which of late years expired in an heireſs married into the family of Birch, of Birch in Lancaſhire, who have ſince ſold their antient paternal eſtate in that county, and reſide at the Wirley ſeat in Staffordſhire, having aſſumed the name and arms of that family. Having for many years laboured in the ſtudy of heraldry and antiquity, he was, upon the 15th of May, 1604, 2 James I, appointed Rouge-Croix purſuivant of arms, which office he held, without higher promotion, till the beginning of February 1617-18, when he died in the Heralds' college, and was buried in the burial-place belonging to that corporation in the church of St. Bene't, Paul's Wharf, London. In 1592, he publiſhed a book, intituled, "The true Uſe of Armory ſhewed by Hiſtory, and plainly proved by example. London," 4to. He alſo made many collections for a hiſtory of his native county of Leiceſter, which Burton made uſe of. In 1569 he began to ſurvey the churches there. His original MS. written by himſelf, containing alſo many churches in Warwickſhire, is now in the library of the Heralds college,

college, bearing the mark V. 197. It appears alſo, that he afterwards accompanied Burton in his ſurvey of the churches there, in the years 1603, 1608, &c. In V. No. 127, in the ſame library, is a fair and beautiful copy of their labours in this way, with the arms, monuments, and antiquities, well drawn.

WISE (FRANCIS), B. D. and F. S. A. many years fellow of Trinity-college, Oxford, was born Oct. 3, 1695, educated at New-college ſchool under Mr. Badger, admitted at Trinity-college 1710-11, M. A. 1717, and aſſiſtant to Dr. Hudſon in the Bodleian library, elected fellow of his college 1719, where he had the honour of having for his pupil, 1721, the earl of Guildford, who appointed him his chaplain, and preſented him to the vicarage of Ellesfield, in Oxfordſhire, 1726; as did his college to the rectory of Rotherfield-Grays, in the ſame county, 1745. He was appointed keeper of the Archives 1728, and in 1748 Radcliffe librarian. He publiſhed, 1. "Annales Ælfredi Magni, Oxon. 1722," 8vo. 2. "Letter to Dr. Mead concerning ſome Antiquities in Berkſhire. Oxford, 1738," 4to. 3. "Farther Obſervations upon the White Horſe and other Antiquities in Berkſhire; with an Account of Whiteleaf-croſs, in Buckinghamſhire; as alſo the Red Horſe in Warwickſhire; and other monuments of the ſame kind. Oxford, 1742," 4to. In 1750, he publiſhed, by ſubſcription, "Catalogus nummorum antiquorum in ſcriniis Bodleianis reconditorum, cum commentario," with plates of many of the coins, folio. In 1758, "Enquiries concerning the firſt Inhabitants, languages, &c. of Europe," 4to. In 1764, Obſervations on the Hiſtory and Chronology of the fabulous ages," 4to. After long ſtruggles with the gout, he died at his favourite retreat at Ellesfield, Oct. 6, 1767, aged 72, univerſally beloved and eſteemed.

WISCHART (WILLIAM, D. D.). He was born at Dalkeith, near Edinburgh, 1657; and, on account of the violence of the Tories, educated at Utrecht, in the Netherlands. Having finiſhed his ſtudies, he returned to Scotland, where he was apprehended for being concerned in the Rye-Houſe plot, and actually put to the torture. Not being intruſted with any ſecrets, he was diſmiſſed on bail, and returned to Holland, where he continued till the Revolution; when he returned to Scotland, and was elected one of the miniſters of Leith. In 1716 he was appointed principal of the univerſity of Edinburgh, and one of the miniſters of that city. His "Theologia," in 120 ſermons, is one of the beſt ſyſtems of Calviniſtical divinity that ever was printed; and, in ge-

neral, it is eſteemed by Proteſtants of every denomination. He died at Edinburgh 1727, aged 70.

WISCHEART (GEORGE, D. D.). He was born near Geſter, in East Lothian, 1609, and educated in the univerſity of Edinburgh; where he took his degrees, and entered into holy orders. His firſt preferment was one of the churches in Edinburgh; but, when the civil wars broke out, he accompanied the marquis of Montroſe as his chaplain. When the marquis was defeated by general Leſley, 1645, Wiſcheart was taken priſoner, and would have ſuffered death along with ſeveral noblemen and gentlemen whom the Covenanters condemned, had not his amiable character endeared him to ſome of the leading men of the party. He was however confined ſome years in a naſty dungeon, from which he made his eſcape, and ſettled abroad till the Reſtoration, when he was appointed biſhop of Edinburgh. In that ſtation he gave a moſt ſtriking proof of that benevolence which ſhould ever characteriſe a real Chriſtian; for, when ſome of the Preſbyterians who had perſecuted him were committed to priſon for rebellion, he aſſiſted them with every neceſſary, and procured them a pardon. He wrote the "Memoirs of the Marquis of Montroſe," and died at Edinburgh, 1669, aged 60.

WISSING (WILLIAM), an excellent face-painter, was born at Amſterdam in 1656, and bred up under Dodaens, a hiſtory-painter at the Hague. On coming to England, he worked ſome time for Sir Peter Lely, whoſe manner he ſucceſsfully imitated, and after whoſe death he became famous. He painted Charles II. and his queen, James II. and his queen, and the prince and princeſs of Denmark; and was ſent over to Holland, by king James, to draw the prince and princeſs of Orange: all which he performed with applauſe. What recommended him to the eſteem of Charles II. was his picture of the duke of Monmouth, whom he drew ſeveral times and in ſeveral attitudes. He drew moſt of the then court, and was competitor with Sir Godfrey Kneller, whoſe fame was at that time increaſing every day. In drawing his portraits, eſpecially thoſe of the fair ſex, he always took the moſt beautiful likeneſs; and, when any lady came to ſit to him, whoſe complexion was rather pale, he would commonly take her by the hand, and dance about the room till ſhe became warmer and her colour increaſed. This painter died much lamented at Burleigh-houſe, in Northamptonſhire, Sept. 10, 1687, aged only 31; and was buried in St. Martin's church, Stamford, where a marble tablet, with a Latin inſcription, was placed by John earl of Exeter. There is a mezzotinto print of him, under which are theſe words, "Gulielmus Wiſſingus, inter pictores ſui ſæculi celeberrimus, nulli ſecundus,

ſus, artis ſuæ non exiguum decus & ornamentum.—Immodicis brevis eſt ætas."

WITHERS (GEORGE) was born June 11, 1588. In his younger years he diſtinguiſhed himſelf by ſome paſtorals that were not inelegant. He afterwards involved himſelf in the religious and political diſputes of the times, and employed his pen on ſevere paſquils on the court and clergy, and occaſionally ſuffered for his freedom. He was a continual publiſher; having generally for his opponent Taylor the *water-poet*. A long liſt of his productions may be ſeen in Wood's Ath. Oxon. vol. II. He was one of thoſe provincial tyrants whom Oliver Cromwell diſtributed over the kingdom, under the name of *major-generals*. Surviving the Reſtoration, he outlived both his power and his fortune; and giving vent to his ſpleen in libels on the court, he was long a priſoner in the Tower and Newgate. He died in 1667. Some of his poetical pieces are printed at the end of "Brown's Shepherd's Pipe," 8vo, 1614. His moſt popular ſatire is intituled "Abuſes Whipt and Stript," 1613.

WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuiſen in 1626. He was trained to the ſtudy of divinity, and ſo diſtinguiſhed himſelf by his uncommon abilities and learning, that he was choſen profeſſor of it, firſt at Franeker, afterwards at Utrecht, and laſtly at Leyden. He applied himſelf ſucceſsfully to the ſtudy of the Oriental tongues, and was not ignorant in any branch of learning which is neceſſary to form a good divine. He died in 1708, after having publiſhed ſeveral important works, which ſhew great judgement, great learning, and great piety. One of the principal of theſe is "Egyptica," the beſt edition of which, at Amſterdam, 1696, in 4to, has this title: "Ægyptica, & ΔΕΚΑΟΤΑΟΝ; ſive, de Ægyptiacorum Sacrorum cum Hebraicis collatione Libri tres. Et de decem tribubus Iſraelis Liber ſingularis. Acceſſit Diatribe de Legione Fulminatrice Chriſtianorum, ſub Imperatore Marco Aurelio Antonino." Witſius, in this work, not only compares the religious rites and ceremonies of the Jews and Egyptians; but he maintains particularly, againſt our Sir John Marſham and Dr. Spencer, that the former did not borrow theirs, or any part of them, from the latter, as theſe learned and eminent writers had aſſerted in their reſpective works, "Canon Chronicus," and "De Legibus Hebræorum." "The Oeconomy of the Covenants between God and Man" is another work of Witſius, of which and its author a late ingenious writer of our own has taken occaſion to ſpeak in the following terms: "The Oeconomy of the Covenant," ſays he, "is a body of divinity, in its method ſo well digeſted, in its doctrine ſo truly

evangelical, and, what is not very uſual with our ſyſtematic writers, in its language ſo refined and elegant, in its manner ſo affectionate and animating, that I would recommend it to every ſtudent in divinity. I would not ſcruple to riſk all my reputation upon the merits of this performance; and I cannot but lament it, as one of my greateſt loſſes, that I was no ſooner acquainted with this moſt excellent author, all whoſe works have ſuch a delicacy of compoſition, and ſuch a ſweet ſavour of holineſs, that I know not any compariſon more proper to repreſent their true character than the golden pot which had manna, and was outwardly bright with burniſhed gold, inwardly rich with heavenly food."

WOFFINGTON (MARGARET), an Engliſh actreſs, celebrated for beauty of countenance and elegance of form as well as merit in her profeſſion, was born at Dublin in 1718. For the early part of her education ſhe was indebted to Madame Violante, a French woman of good reputation, and famous for feats of agility, who is occaſionally mentioned in Swift's "Vindication of lord Carteret." When the "Beggar's Opera" was firſt acted at Dublin, a company of children, under the title of Liliputians, were encouraged to repreſent it at the Theatre-Royal; and Miſs Woffington, then in her 10th year, made a very diſtinguiſhed figure among them. She appeared, for the firſt time in London, at Covent-Garden Theatre, 1738, in Sir Harry Wildair, and acquitted herſelf ſo much to the general ſatisfaction, that it became faſhionable to ſee her perſonate this character. She acted Lothario in Dublin, but not with the ſame approbation. As ſhe aimed at excellence in her profeſſion, ſhe reſolved to cultivate the grace and grandeur of the French theatre; and with this view viſited Paris, where ſhe was introduced to the celebrated actreſs, Mademoiſelle Dumeſnil. Colley Cibber, at the age of ſeventy, profeſſed himſelf Mrs. Woffington's humble admirer, and thought himſelf happy to be her Ciciſbeo and inſtructor. On her return from Paris, ſhe acted with approbation ſome parts in tragedy, but never could attain to that happy art of ſpeaking, and of touching the paſſions, ſo juſtly admired in Mrs. Pritchard and Mrs. Cibber. Her acquaintance with Garrick ſeems to have commenced in 1742, when he firſt viſited Ireland: ſhe acted Cordelia and Ophelia to his Lear and Hamlet. When he commenced patentee of Drury lane, in 1747, ſhe was then one of the articled comedians of his partner, Mr. Lacey; but, as Garrick brought with him from Covent-Garden Mrs. Cibber and Mrs. Pritchard, Mrs. Woffington thought that her continuing at Drury-lane would be attended with many diſagreeable contentions for characters. She removed, therefore, to Covent-

Garden; and, after acting a few years with Mr. Rich, the patentee, engaged herſelf, in 1751, to Mr. Sheridan, the manager of the Dublin theatre. Here ſhe continued three years, and was the admiration of the public in a variety of parts, tragic and comic. When ſhe returned to London in 1756, ſhe once more engaged herſelf to Mr. Rich; and died, of a gradual decay, about a year before his death, which happened in 1761.

This ſenſible woman was much improved by company and books; and her company was ſought by perſons of the graveſt character, and moſt eminent for learning. She frankly declared, that ſhe preferred the company of men to that of women: the latter, ſhe ſaid, talked of nothing but ſilks and ſcandal; nevertheleſs, ſhe had a moſt attractive ſprightlineſs in her manner, and dearly loved to purſue the bagatelle of humour. She was affable, good-natured, and charitable.

WOLFE (Major-General JAMES) was the ſon of lieutenant-general Edward Wolfe, and was born at Weſterham, in the county of Kent, where he was baptiſed the 11th of Jan. 1726. He ſeemed by nature formed for military greatneſs: his memory was retentive, his judgement deep, and his comprehenſion amazingly quick and clear: his conſtitutional courage was not only uniform and daring, perhaps to an extreme; but he poſſeſſed that higher ſpecies of it, that ſtrength, ſteadineſs, and activity, of mind, which no difficulties could obſtruct, or dangers deter. With an univerſal livelineſs, almoſt to impetuoſity of temper, he was not ſubject to paſſion; with the greateſt independence of ſpirit, free from pride. Generous, almoſt to profuſion, he contemned every little art for the acquiſition of wealth; whilſt he ſearched after objects for his charity and beneficence, the deſerving ſoldier never went unrewarded, and even the needy inferior officer frequently taſted of his bounty: conſtant and diſtinguiſhing in his attachment, manly and unreſerved, yet gentle, kind, and conciliating in his manners. He enjoyed a large ſhare of the friendſhip, and almoſt the univerſal good-will, of mankind; and, to crown all, ſincerity and candour, a true ſenſe of honour, juſtice, and public liberty, ſeemed the inherent principles of his nature, and the uniform rule of his conduct. He betook himſelf, when very young, to the profeſſion of arms; and with ſuch talents, joined to the moſt unwearied aſſiduity, no wonder he was ſoon ſingled out as a moſt riſing military genius. Even ſo early as the battle of La-feldt, when ſcarcely twenty, he exerted himſelf in ſo maſterly a manner, at a very critical juncture, that it drew the higheſt encomiums from the great officer then at the head of the army. During the whole

war, he went on, without interruption, forming his military character; was preſent at every engagement, and never paſſed undiſtinguiſhed. Even after the peace, whilſt others lolled on pleaſure's downy lap, he was cultivating the arts of war. He introduced (without one act of inhumanity) ſuch regularity and exactneſs of diſcipline into his corps, that, as long as the ſix Britiſh battalions on the plains of Minden are recorded in the annals of Europe, ſo long will Kingſley's ſtand amongſt the foremoſt of that day. Of that regiment he continued lieutenant-colonel, till the great miniſter, who rouſed the ſleeping genius of his country, called him forth into higher ſpheres of action. He was early in the moſt ſecret conſultations for the attack upon Rochfort: and what he would have done there, and what he afterwards did at Louiſbourg, are very freſh in every memory. He was ſcarcely returned thence, when he was appointed to command the important expedition againſt Quebec. There his abilities ſhone out in their brighteſt luſtre: in ſpite of many unforeſeen difficulties, from the nature of the ſituation, from great ſuperiority of numbers, the ſtrength of the place itſelf, and his own bad ſtate of health, he perſevered with unwearied diligence, practiſing every ſtratagem of war to effect his purpoſe. At laſt, ſingly, and alone in opinion, he formed and executed that great, that dangerous, yet neceſſary, plan which drew out the French to their defeat, and will for ever denominate him the conqueror of Canada: but there tears will flow—there, when, within the graſp of victory, he firſt received a ball through his wriſt, which immediately wrapping up, he went on, with the ſame alacrity, animating his troops by precept and example; but, in a few minutes after, a ſecond ball, through his body, obliged him to be carried off to a ſmall diſtance in the rear. There, rouzed from fainting, in the laſt agonies, by the ſound of "They run," he eagerly aſked, "Who run?" and being told the French, and that they were defeated," he ſaid, "then I thank God; I die contented;" and almoſt inſtantly expired.

He was brought to England, and interred with all military honours in Weſtminſter-abbey, where a magnificent monument is erected over him.

WOLFF (CHRISTIAN), baron of the Roman empire, privy-counſellor to the king of Pruſſia, and chancellor of the univerſity of Hall in Saxony, was born at Breſlau, Jan. the 24th, 1679. To the college of this city he was indebted for his firſt ſtudies: after having paſſed his leſſons in philoſophy, he applied himſelf aſſiduouſly to the mathematics. The "Elementa Arithmeticæ, vulgaris et literalis," by Henry Horch, were his earlieſt guides; by a frequent peruſal of

of theſe, he was at length enabled to enrich them with additional propoſitions of his own. So rapid a progreſs did him great honour; whilſt the different diſputes, in which he was engaged with the canons of Breſlau, laid the permanent foundation of his increaſing fame. In 1699, he repaired to the univerſity of Jena, and choſe John Philip Treuner for his maſter in philoſophy, and George Albert Hamberger for the mathematics; whoſe leſſons he received with ſo happy a mixture of attention and advantage, that he became afterwards the able inſtructor of his fellow-ſtudents.

From Philip Muller, and Frederic Beckman, he received his deep knowledge of theology: a treatiſe written by Iſchirnhaus, intituled "Medicina Mentis & Corporis," engaged him for ſome time; in conſequence of which, in 1702, he had a conference with the author, to clear up ſome doubts concerning particular paſſages. The detail, into which Iſchirnhaus had the complaiſance to enter with this young philoſopher, enabled him to model the whole on a more extenſive plan. Having finiſhed that part of his education which he was deſtined to receive at Jena, he went to Leipſic in 1702; and, having obtained a permiſſion to give lectures, he began his new employment, and, in 1703, opened with a diſſertation called "Philoſophia practica univerſalis, methodo mathematica conſcripta;" which firſt attempt ſerved greatly to enhance the reputation of his talents. Wolff choſe, for the foundation of his leſſons, the method followed by Iſchirnhaus. His philoſophy bore as yet a very ſtrong reſemblance to that of Deſcartes, as may be ſeen in his diſſertation "de loquela," which he publiſhed in 1703. Leibnitz, to whom he ſent it, told him, that he plainly perceived, that his hypotheſis concerning the union of the ſoul and body was not hitherto ſufficiently juſt and explicit. Theſe objections made him review the whole, which afterwards went through ſeveral material alterations.

Two diſſertations which he publiſhed at the end of 1703, the firſt, "De rotis dentatis," and the ſecond, "De Algorithmo infiniteſimali differentiali," obtained him the honourable appellation of aſſiſtant to the faculty of philoſophy at Leipſic. The univerſities of Gieſſen and Hall invited him to be their profeſſor in mathematics: he accepted of the offer of the laſt, and went thither in 1707. The ſame year, he was admitted into the ſociety at Leipſic, which was at that time engaged in the publication of the "Acta eruditorum." After having inſerted in this work many important pieces relating to phyſic and the mathematics, he undertook, in 1709, to teach all the various branches of philoſophy, and began with a little logical Latin treatiſe, which made its appearance afterwards

wards in the German language, under the title of "Thoughts on the Powers of the human Underſtanding." He carried himſelf through theſe great purſuits with amazing aſſiduity and ardour: the king of Pruſſia rewarded him with the poſt of counſellor to the court on the deceaſe of Bodinus in 1721, and augmented the profits of that office by very conſiderable appointments: he was alſo choſen a member of the Royal Society of Great-Britain and Pruſſia.

To this bright ſunſhine of proſperity ſucceeded a deſtructive tempeſt. Wolff had, on the 12th of July, 1721, delivered a Latin oration, the ſubject of which was the morality of the Chineſe: he loaded their philoſophy with applauſe, and endeavoured to prove how ſimilar its principles were to thoſe which he had advanced in doctrines of his own. The divines at Hall were ſo exaſperated, that on the day following every pulpit reſounded with abuſe againſt the tenets of Wolff. This affair continued in a ſtate of factious fermentation till 1722, when the faculty of theology were determined ſtrictly to examine each production of our extraordinary philoſopher. Daniel Strathler, whoſe province was to take to pieces the "Eſſay on Metaphyſics," publiſhed and attempted a refutation of it. Wolff made his complaints to the academic council, who iſſued out an order, that no one ſhould preſume to write againſt him: but the faculty having ſent their repreſentation to the court, which were all backed by the moſt ſtrenuous aſſertions, that the doctrine which Wolff taught was dangerous to the laſt degree, an order at length arrived, Nov. 18, 1723, not only diſplacing Wolff, but commanding him (under pain of being ſeverely puniſhed if he preſumed to diſobey) to leave Hall and the States in 24 hours at the fartheſt.

Wolff retired to Caſſel, where he obtained the profeſſorſhip of mathematics and philoſophy in the univerſity of Marbourg, with the title of counſellor to the court of the Landgrave of Heſſe, to which a profitable penſion was annexed. Here he reaſſumed his labours with redoubled ardor; and it was in this retreat that he publiſhed the beſt parts of his numerous works. In 1725, he was declared an honorary profeſſor of the academy of ſciences at St. Peterſburg; and, in 1733, was admitted into that at Paris. The king of Sweden alſo declared him one of the council of regency: the pleaſing ſituation of his new abode, and the multitude of honours which he had received, were too alluring to permit him to accept of many advantageous offers; amongſt which was the poſt of preſident of the academy at St. Peterſburg. The king of Pruſſia, who was now recovered from the prejudices he had been made to conceive againſt Wolff, wanted to re-eſtabliſh

him

him in the univerſity of Hall in 1733, and made another attempt to effect it in 1739. Wolff anſwered to theſe glorious advances with all that reſpectful deference which became him, but took the liberty to inſinuate, that he did not then believe it right for him to comply. At laſt, however, he ſubmitted; and the prince offered him, in 1741, an employment which threw every objection that he could make aſide. Wolff, ſtill mindful of his benefactors, took a gracious and honourable leave of the king of Sweden; and returned to Hall, inveſted with the characters of privy-counſellor, vice-chancellor, and profeſſor of the law of nature and of nations.

This is the laſt period of his illuſtrious career; and little more is to be ſaid of the remainder of his life, except that it was filled up by one continued train of actions, as wiſe and ſyſtematical as were his writings. The judges of real merit beſtowed on himthoſe juſt rewards to which he was entitled. After the death of Ludwig, the king raiſed him to the dignity of chancellor of the univerſity. The elector of Bavaria created him a baron of the empire (whilſt he was exerciſing the vicarſhip of it), from his own free unbiaſſed inclination.

He died at Hall in Saxony, of the gout in his ſtomach, April 9, 1754, in his 76th year; after having compoſed in Latin and German more than ſixty diſtinct pieces.

WOLLASTON (WILLIAM), a diſtinguiſhed Engliſh writer, was deſcended from an ancient family in Staffordſhire, and born at Coton Clanford, in that county, the 26th of March, 1659. He was ſent early to a private ſchool, and, in 1674, admitted a penſioner of Sidney-Suſſex college in Cambridge. He acquired a conſiderable reputation for parts and learning; and, having taken both the degrees in arts, left the univerſity in 1681, not without ſome diſappointment upon having miſſed a fellowſhip in his college. He had commenced maſter of arts the ſummer before; and it ſeems to have been about this time that he took deacon's orders. In 1682, he became aſſiſtant to the head-maſter of Birmingham ſchool; and in a ſhort time got a ſmall lecture of a chapel about two miles diſtant. At the end of four years, he was choſen ſecond maſter of the ſchool, and upon this occaſion took prieſt's orders; for, the words of the charter were interpreted to require, that the maſters, of whom there were three, ſhould be in thoſe orders, and yet ſhould take no eccleſiaſtical preferment. In this ſituation and employment he continued till the 9th of Auguſt, 1688; when, by the death of a rich relation of his name, he found himſelf poſſeſſed of a very ample eſtate. Nov. following, he came to London; and, about a twelvemonth after, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till

July

July 1720; and he had eleven children by her, four of whom died in his life-time.

After his arrival in London, he may moſt truly be ſaid to have ſettled there, for he very ſeldom went out of it; and we are told, that, for above thirty years before his death, he had not been abſent from his habitation in Charterhouſe-ſquare ſo much as one whole night. In this his ſettlement in town he choſe a private and retired life, although his carriage was ever free and open. He aimed at ſolid and real content rather than ſhow and grandeur; and manifeſted his diſlike of power and dignity by refuſing, when it was offered to him, one of the higheſt preferments in the church. He was very well ſkilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c. and thoroughly verſed in all branches of uſeful learning, as philology, criticiſm, mathematics, philoſophy, hiſtory, antiquities, and the like. He accuſtomed himſelf to much thinking, as well as to much reading: he was indeed of opinion, that a man might eaſily read too much; for, he conſidered the *bellua librorum* and the true ſcholar as two very different characters. The love of truth and reaſon made him love free-thinking; and, as far as the world would bear it, free-ſpeaking too. He compoſed a great number of works, the greateſt part of which he is ſaid to have burned during the two or three laſt years of his life: but ſome imperfect ſketches remain.

Not long before his death, he publiſhed his treatiſe, intituled, "The Religion of Nature Delineated:" a work for which ſo great a demand was made, that more than ten thouſand were ſold in a very few years. He had ſcarcely completed the publication of it when he unfortunately broke an arm; and this, adding ſtrength to diſtempers that had been growing upon him for ſome time, accelerated his death, which happened, October 29, 1724. He was a tender, humane, and in all reſpects worthy, man; but is repreſented to have had ſomething of the iraſcible in his conſtitution and temperament. His "Religion of Nature Delineated" expoſed him to the cenſure of our zealous Chriſtians, as if he had put a ſlight upon Chriſtianity by laying ſo much ſtreſs, as he does in this work, upon the obligations of truth, reaſon, and virtue; and by making no mention of Revealed Religion, nor even ſo much as dropping the leaſt and moſt diſtant hints in its favor. It has indeed made him paſs for an unbeliever with ſome; for, the late lord Bolingbroke ſuppoſes Dr. Clarke to have had him in his eye when he deſcribed his fourth ſort of theiſts. Wollaſton held and has aſſerted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of

the ſoul; a future ſtate: and Clarke's fourth ſort of theiſts held and aſſerted the ſame. But whether Wollaſton, like thoſe theiſts, rejected all above this in the ſyſtem of revelation, cannot with any certainty be concluded, though at the ſame time the contrary perhaps may not appear; becauſe, whatever might have been thought neceſſary to prevent offence from being taken, it was not eſſential to Wollaſton's deſign to meddle with Revealed Religion. In the mean time, Lord Bolingbroke has treated "The Religion of Nature Delineated," as a ſyſtem of theiſm; which it certainly is whether Wollaſton was a believer, or not. His lordſhip calls it "ſtrange theiſm, as dogmatical and abſurd as artificial theology," and has ſpent ſeveral pages to prove it ſo; yet allows the author of it to have been "a man of parts, of learning, a philoſopher, and a geometrician." We add too, without interfering with his lordſhip's cenſures, that "The Religion of Nature Delineated" is one of the beſt-written books in the Engliſh language; which we note the more particularly as that part of its merit does not ſeem to have been ſufficiently attended to. It had uſually been printed in 4to; the ſeventh edition was printed 1750 in 8vo, to which are added an account of the author, and alſo a tranſlation of the notes into Engliſh. There is prefixed an advertiſement by Dr. John Clarke, late dean of Saliſbury, which informs us, that this work was in great eſteem with her late majeſty queen Caroline, who commanded him to tranſlate the notes into Engliſh for her own uſe.

Mr. Wollaſton's body was carried down to Great-Finborough in Suffolk (one of his eſtates and afterwards the principal reſidence of his eldeſt ſon), and laid cloſe by the ſide of his deceaſed wife; agreeably to the epithets inſcribed upon their common monument, which were compoſed by him.

WOLLEBIUS (JOHN) was an eminent divine of Baſil, who flouriſhed in the 17th century. He wrote a curious and popular little tract called "Compendium Theologiæ," which has been tranſlated into ſeveral languages. He died according to Hoffman in 1629.

WOLSELEY (ROBERT), ſon of Sir Charles Wolſeley of Staffordſhire (a zealous parliamentarian, who for his ſervices was made one of Cromwell's lords), was a younger brother; and, being in favour with King William, was ſent envoy to Bruſſels about the year 1693. He was very much the man of pleaſure, and occaſionally invoked the Muſe. He wrote the extraordinary Preface to Lord Rocheſter's Valentinian; a tranſlation from the ſixth book of Virgil, on Æneas's meeting with Dido, not worth preſerving; and ſome

other

other little pieces. In the "Select Collections" is "A Character of the Engliſh by Mr. Wolſeley, in alluſion to Tacitus de Vitâ Agricolæ.

WOLSEY (Thomas), archbiſhop of York, chancellor of England, cardinal prieſt of St. Cicily, and legate *à latere*, was born at Ipſwich, in Suffolk, 1471. He was deſcended, according to ſome of our beſt hiſtorians, from poor but honeſt parents; and the common tradition is, that he was the ſon of a butcher, though it appears, from his father's will, that he had an eſtate, which, in the poſſeſſion of a plebeian at that time, was very conſiderable. He was ſent ſo early to the univerſity of Oxford, that he was batchelor of arts at fourteen, and thence called the boy-batchelor. Soon after, he was elected fellow of Magdalen-College; and, when maſter of arts, had the care of the ſchool adjoining to it: here he was charged with the education of three ſons of Thomas Grey, marquis of Dorſet, who preſented him to the rectory of Lymington in Somerſetſhire, 1500. He had not long reſided on this benefice, before Sir Amias Paulet, a juſtice of the peace, ſet him in the ſtocks for being drunk, as it is ſaid, and making a diſturbance at a fair in the neighbourhood; but the knight had reaſon afterwards to repent of this affront; for, Wolſey, being made lord-chancellor, ſent for him, and, after a ſevere expoſtulation, confined him for five or ſix years in the Temple, before he would grant him a diſcharge. Upon the death of his patron, the marquis, he projected new methods of puſhing his fortune. He procured himſelf to be admitted into the family of Henry Dean, abp. of Canterbury; but, that prelate dying in 1503, he found means of applying himſelf to Sir John Nanfan, treaſurer of Calais, who, being weakened by age and infirmities, committed the direction of his poſt to Wolſey. Wolſey, by his recommendation, was made one of the king's chaplains; and, in 1506, inſtituted to the rectory of Redgrave, in the dioceſe of Norwich. Whilſt he was king's chaplain, he inſinuated himſelf into the favour of Fox, biſhop of Wincheſter; and of Sir Thomas Lovel, chancellor of the exchequer, who recommended him to the king as a fit perſon to be employed in negotiating the intended marriage between Henry VII. and Margaret dutcheſs dowager of Savoy.

He was accordingly diſpatched to the emperor Maximilian her father, in Flanders; and returned with ſuch expedition, that the king ſeeing him imagined he had not been gone. Having reported his embaſſy, he was rewarded with the deanery of Lincoln in 1508, and alſo with a prebend in that church. Upon the acceſſion of Henry VIII, he ſoon recommended himſelf to the favour of the king, by adapting himſelf

himſelf to his temper and humour; who, ſhortly after the attainder of Sir Richard Empſon, conferred on him a grant of ſeveral lands and tenements in the pariſh of St. Bride by Fleet-ſtreet, which, by that knight's forfeiture, devolved to the crown. This grant was dated October 18, 1509; and Wolſey is mentioned in it as counſellor and almoner to his majeſty. November 28, 1510, he was preſented by the king to the rectory of Torrington, in the dioceſe of Exeter, being then bachelor of divinity; February following, was made canon of Windſor; and, about the ſame time, regiſtrar of the order of the Garter. In 1512, he was preferred by archbiſhop Bambridge to a prebend in the church at York, of which, ſoon after, he was made dean. In 1513, he attended the king in his expedition to France, who committed to him the direction of the ſupplies and proviſions to be made for the army; and, upon the taking of Tournay, made him biſhop of that city. March, 1514, he was made biſhop of Lincoln; November following, archbiſhop of York; September, 1515, Cardinal of St. Cicily, by the intereſt of the kings of England and France; and, December following, lord-chancellor of England.

He wanted nothing now to complete his grandeur but a commiſſion from the Pope to be legate *à latere*, which was expedited to him in 1516. Beſides the profits of the poſts above-mentioned, the king likewiſe beſtowed on him the rich abbey of St. Alban's in commendam, and the biſhopric of Durham, and afterwards that of Wincheſter; and with them he held in farm the biſhoprics of Bath, Worceſter, and Hereford, enjoyed by foreign incumbents. From all theſe preferments, and numerous preſents and penſions from foreign princes, his annual income exceeded the revenues of the crown; and in this capacity he kept eight hundred ſervants, among whom were nine or ten lords, fifteen knights, and forty eſquires. He had now abſolutely engroſſed the king's favour to himſelf. All foreign treaties and places of truſt were under his direction. He acted as he pleaſed; and his aſcendancy over the king was ſuch, that there never appeared any party againſt him all the time of his favour. He uſed the moſt inſinuating artifices to ſecure his maſter to himſelf, undertaking to eaſe him of the burden of government, and to give him all the ſatisfaction of it. He was the moſt earneſt and ready of all the council to advance the king's ſole will and intention; and, whereas others adviſed his majeſty to leave his pleaſures and attend his affairs, the cardinal perſuaded him to purſue what was moſt agreeable to his appetite. Having gained this aſcendant, he drew the king into ſuch meaſures abroad, that the balance of Europe was deſtroyed,

deſtroyed, and his majeſty perpetually made a bubble; the cardinal's avarice being fed, and his ambition flattered, by the emperor, the court of France, and that of Rome, in their turns. With regard to the conduct of affairs at home, he affected to govern without parliaments; there being, from the 7th of the king's reign, after which he got the great ſeal, but one parliament in the 14th and 15th years, and no more till the 21ſt: but he raiſed great ſums by loans and benevolences. And, if we conſider him in the character of a churchman, he was undoubtedly the diſgrace of his profeſſion, being lewd and vicious himſelf, ſerving the king in all his ſecret pleaſures, and moſt extravagantly proud and oſtentatious, to ſupport which his ambition and covetouſneſs were proportionable.

He aſpired to the popedom upon the deaths of Leo X. and Adrian VI, but without ſucceſs. At laſt he fell under the king's diſpleaſure. His too great obſequiouſneſs to the ſee of Rome, in the proceſs relating to the king's divorce from queen Catharine, and ſome inferior accidents, concurred to deſtroy his intereſt with his majeſty. Upon this, the great ſeal was demanded of him, October 28, 1529; his goods all ſeized to the king's uſe; and himſelf impeached in parliament by a charge of forty-four articles, relating chiefly to the exerciſe of his legatine power, and the ſcandalous irregularities of his life. This impeachment paſſed the houſe of lords; but, when it came to the houſe of commons, was ſo effectually defeated by the induſtry and addreſs of Thomas Cromwell, who had been his ſervant, that no treaſon could be fixed upon him. He continued in his retirement at Aſhur in Surrey till about Eaſter 1530, when he was commanded to repair to his dioceſe of York, where he performed many charitable and popular acts; till, November following, he was arreſted for high-treaſon by the earl of Northumberland, and committed to the cuſtody of the lieutenant of the Tower, who had orders to bring him to London. This diſgrace affected his mind to ſuch a degree, that he fell ſick at Sheffield, in the earl of Shrewſbury's houſe; whence, by ſlow degrees, he proceeded as far as Leiceſter, where he is ſaid (we believe without foundation) to have taken poiſon, in order to put an end to his miſerable life. In his laſt agony he regretted, that he had not ſerved God with the ſame fidelity he had always uſed towards his royal maſter. He died November 29, 1530, and was interred in the abbey of St. Mary de Pratis, at Leiceſter.

He was the greateſt inſtance many ages had produced of the variety and inconſtancy of human things, both in his riſe and fall. By his temper in both it appears, that he was unworthy of his greatneſs, and deſerved what he ſuffered. However,

However, a great writer declares, that few ever fell from ſo high a ſtation with leſs crimes objected againſt them: and it muſt be acknowledged, that his ſchemes for the promotion of learning were noble and well imagined; as appears from the ſeven lectures which he founded at Oxford, from his college there, now Chriſt-church, and from his ſchool at Ipſwich.

WOOD (ANTHONY), an eminent Engliſh antiquary and biographer, was the ſon of Thomas Wood, bachelor of arts and of the civil law; and was born at Oxford, December 17, 1632. He was ſent to New-college ſchool in that city in 1641; and three years after removed to the free-ſchool at Thame in Oxfordſhire, where he continued till his admiſſion at Merton, 1647. His mother in vain endeavoured to prevail on him to follow ſome trade or profeſſion; his prevailing turn was to antiquity: "heraldry, muſic, and painting, did ſo much crowd upon him, that he could not avoid them; and he could never give a reaſon why he ſhould delight in thoſe ſtudies more than others; ſo prevalent was nature, mixed with a generoſity of mind, and a hatred to all that was ſervile, ſneaking, or advantageous, for lucre-ſake." He took the degree of B. A. 1652, and M. A. in 1655. As he reſided altogether at Oxford, he peruſed all the evidences of the ſeveral colleges and churches, from which he compiled his two great works, and aſſiſted all who were engaged in the like deſigns; at the ſame time digeſting and arranging all the papers he peruſed; thus doing the cauſe of antiquity a double ſervice. His drawings preſerved many things which ſoon after were deſtroyed. In 1663, he began to lay the foundation of "Hiſtoria & Antiquitates Univerſitatis Oxonienſis;" which was publiſhed in 1674, in 2 vols. folio. The firſt contains the antiquities of the univerſity in general, and the ſecond thoſe of the particular colleges. This work was written by the author in Engliſh, and ſo well eſteemed that the univerſity procured it to be tranſlated into Latin, which is the language in which it was publiſhed. The author ſpent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the tranſlating of it into Latin, Wood himſelf has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Chriſt-church, to tranſlate it, ſent to him for ſome of the Engliſh copy, and ſet the tranſlator to work; who, however, was ſome time before he could make a verſion to his mind. "But at length having obtained the knack," ſays Wood, "he went forward with the work; yet all the proofs, that came from the preſs, went through the doctor's hands, which he would correct, alter, or daſh out, or put in what he pleaſed; which created a great deal of trouble to the com-

compoſer and author, but there was no help. He was a great man, and carried all things at his pleaſure ſo much, that many looked upon the copy as ſpoiled and vitiated by him. Peers was a ſulſen, dogged, clowniſh, and perverſe, fellow; and when he ſaw the author concerned at the altering of his copy, he would alter it the more, and ſtudy to put things in that might vex him, and yet pleaſe his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the book at his own charge, took ſo much liberty of putting in and out what he pleaſed, that the author was ſo far from dedicating or preſenting the book to any one, that he would ſcarcely own it." Among the "Genuine Remains of Barlow, biſhop of Lincoln, publiſhed by Sir Peter Pett in 1693," 8vo, are two letters of that prelate, relating to this work. In the firſt letter, we have the following paſſage: "What you ſay of our late antiquities is too true. We are alarmed by many letters, not only of falſe Latin, but falſe Engliſh too, and many bad characters caſt on good men; eſpecially on the Anti-Arminians, who are all made ſeditious perſons, ſchiſmatics, if not heretics: nay, our firſt reformers are made fanatics. This they tell me; and our judges of aſſize, now in town, ſay no leſs. I have not read one leaf of the book yet; but I ſee I ſhall be neceſſitated to read it over, that I may with my own eyes ſee the faults, and (ſo far as I am able) endeavour the mending of them. Nor do I know any other way but a new edition, with a real correction of all faults; and a declaration, that thoſe miſcarriages cannot juſtly be imputed to the univerſity, as indeed they cannot, but to the paſſion and imprudence, if not impiety, of one or two, who betrayed the truſt repoſed in them in the managing the edition of that book." In the ſecond letter, after taking notice that the tranſlation was made by the order and authority of the dean of Chriſt-Church; that not only the Latin, but the hiſtory itſelf, is in many things ridiculouſly falſe; and then producing paſſages as proofs of both; he concludes thus: "Mr. Wood, the compiler of thoſe antiquities, was himſelf too favourable to Papiſts; and has often complained to me, that at Chriſt-church ſome things were put in which neither were in his original copy, nor approved by him. The truth is, not only the Latin, but alſo the matter of thoſe antiquities, being erroneous in ſeveral things, may prove ſcandalous, and give our adverſaries ſome occaſion to cenſure, not only the univerſity, but the Church of England and our Reformation. Sure I am, that the univerſity had no hand in compoſing or approving thoſe antiquities; and therefore the errors which are in them cannot *de jure* be imputed to the univerſity, but muſt lie upon Chriſt-church and the compoſer of them."

After-

Afterwards he undertook another work, which was publiſhed in 1691, folio; and the ſecond edition was printed in 1721, folio, with this title: "ATHENÆ OXONIENSES. An exact hiſtory of all the Writers and Biſhops who have had their education in the moſt antient and famous Univerſity of Oxford, from the fifteenth year of King Henry the ſeventh, A.D. 1500, to the Author's death in November, 1695; repreſenting the birth, fortune, preferment, and death, of all thoſe Authors and Prelates, the great accidents of their lives, and the fate and character of their writings. To which are added, the Faſti, or Annals, of the ſaid Univerſity. In two volumes. The ſecond edition, very much corrected and enlarged; with the addition of above 500 new lives from the Author's original manuſcript." Impartiality and veracity being qualities ſo eſſential in an hiſtorian, that all other qualities without them cannot make a hiſtory good for any thing, Wood has taken ſome pains to prove, that theſe great qualities were not wanting in him; and for that purpoſe thought it expedient to prefix to his work the following account of himſelf, which it is more than probable that every reader will think curious. "As to the author himſelf," ſays he, "he is a perſon who delights to converſe more with the dead than with the living, and has neither intereſt with, nor inclination to flatter or diſgrace, any man, or any community of men, of whatever denomination. He is ſuch a univerſal lover of all mankind, that he could wiſh there was ſuch a ſtanding meaſure of merit and honour agreed upon among them all, that there might be no cheat put upon readers and writers in the buſineſs of commendations. But, ſince every one will have a double balance herein, one for himſelf and his own party, and another for his adverſary and diſſenters, all he can do is, to amaſs and bring together what every ſide thinks will make beſt weight for themſelves. Let poſterity hold the ſcales and judge accordingly: *ſuum cuique decus poſteritas rependat.* To conclude: the reader is deſired to know, that this herculean labour had been more proper for a head or fellow of a college, or for a public profeſſor or officer of the moſt noble univerſity of Oxford to have undertaken and conſummated, than the author, who never enjoyed any place or office therein, or can juſtly ſay that he hath eaten the bread of any founder. Alſo, that it had been a great deal more fit for one who pretends to be a virtuoſo, and to know all men, and all things that are tranſacted; or for one, who frequents much ſociety in common rooms, at public fires, in coffee-houſes, aſſignations, clubs, &c. where the characters of men and their works are frequently diſcuſſed: but the author, alas! is ſo far from frequenting ſuch company and topics, that he is as it were dead

to the world, and utterly unknown in perſon to the generality of ſcholars in Oxon. He is likewiſe ſo great an admirer of a ſolitary and retired life, that he frequents no aſſemblies of the ſaid univerſity, hath no companion in bed or at board, in his ſtudies, walks, or journeys; nor holds communication with any, unleſs with ſome, and thoſe very few, of generous and noble ſpirits, that have in ſome meaſure been promoters and encouragers of this work: and, indeed, all things conſidered, he is but a degree different from an aſcetic, as ſpending all or moſt of his time, whether by day or night, in reading, writing, and divine contemplation. However, he preſumes, that, the leſs his company and acquaintance is, the more impartial his endeavours will appear to the ingenious and learned, to whoſe judgements only he ſubmits them and himſelf."

But, as unconnected as Wood repreſents himſelf with all human things and perſons, it is certain that he had his prejudices and attachments, and ſtrong ones too, for certain notions and ſyſtems; and theſe prejudices and attachments will always be attended with partialities for or againſt thoſe who ſhall be found to favour or oppoſe ſuch notions or ſyſtems. They had their influence upon Wood, who, though he always ſpoke to the beſt of his judgement, and often with great truth and exactneſs, yet ſometimes gave way to prejudice and prepoſſeſſion. Among other freedoms, he took ſome with the earl of Clarendon, their late chancellor, which expoſed him to the cenſure of the univerſity. He had obſerved in the life of judge Glynne, that "after the reſtoration of Charles II, he was made his eldeſt ſerjeant at law, by the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expreſſion, chiefly, the ſucceeding earl preferred an action in the vice-chancellor's court againſt him for defamation of his deceaſed father. The iſſue of the proceſs was a hard judgement given againſt the defendant; which, to be made the more public, was put into the Gazette in theſe words: "Oxford, July 31, 1693. On the 29th inſtant, Anthony Wood was condemned in the vice-chancellor's court of the univerſity of Oxford, for having written and publiſhed, in the ſecond volume of his book, intituled, 'Athenæ Oxonienſes,' divers infamous libels againſt the right honourable Edward late earl of Clarendon, lord high chancellor of England, and chancellor of the ſaid univerſity; and was therefore baniſhed the ſaid univerſity, until ſuch time as he ſhall ſubſcribe ſuch a public recantation as the judge of the court ſhall approve of, and give ſecurity not to offend in the like nature for the future: and his ſaid book was therefore alſo decreed to be burnt before the public theatre; and on this day it was burnt accordingly,

accordingly, and public programmas of his expulſion are already affixed in the three uſual places." An hiſtorian, who has recorded this cenſure, ſays, that it was the more grievous to the blunt author, becauſe it ſeemed to come from a party of men whom he had the leaſt diſobliged. His bitterneſs had been againſt the Diſſenters; but of all the zealous Churchmen he had given characters with a ſingular turn of eſteem and affection. Nay, of the Jacobites, and even of Papiſts themſelves, he had always ſpoken the moſt favourable things; and therefore it was really the greater mortification to him, to feel the ſtorm coming from a quarter where he thought he leaſt deſerved and might leaſt expect it. For the ſame reaſon, adds the hiſtorian, this correction was ſome pleaſure to the Preſbyterians, who believed there was a rebuke due to him, which they themſelves were not able to pay. Wood was animadverted upon likewiſe by Burnet, in his "Letter to the biſhop of Litchfield and Coventry concerning a book of Anthony Harmer (alias Henry Wharton), called, 'A Specimen of ſome Errors and Defects in the Hiſtory of the Reformation,' &c;" upon which, in 1693, he publiſhed a vindication of himſelf, which is reprinted before the ſecond edition of his "Athenæ Oxonienſes."

As a collector, Mr. Wood deſerves highly of poſterity: but his narrowneſs of mind and furious prejudices are unpardonable: and we want correctneſs both of judgement and ſtyle in his works. Many errors in his "Athenæ" muſt be charged to falſe intelligence: in many articles he could receive no information at all. His tittle-tattle is a picture of the manners of his age.

Mr. Wood died at Oxford, Nov. 29, 1695, of a retention of urine, under which he lingered above a fortnight. The circumſtances of his death are recorded in a letter of Dr. Arthur Charlett, rector of Univerſity-college, to abp. Teniſon: this letter, which was publiſhed by Hearne, in the appendix to his edition of "Johannis Confratris & Monachi Glaſtonienſis Chronica. Oxon. 1726," illuſtrates the character of this extraordinary perſon, by minutely deſcribing his behaviour at the moſt important and critical of all ſeaſons. He left his papers and books to the charge of Dr. Charlett, Mr. Biſſe, and Mr. (afterwards biſhop) Tanner, to be placed in the Aſhmolean library.

WOOD (Robert), a polite ſcholar, and under-ſecretary of ſtate in 1764, has a right to a niche in our temple of fame for his very curious "Eſſay on the original Genius of Homer." Of the particulars of his life, the proper ſubject for our pages, we reluctantly confeſs ourſelves ignorant; but ſhall obſerve, that in the earlier part of life he viſited the

ſcenes which Homer has ſo beautifully deſcribed; where it is not ſurpriſing that he caught what he calls "the ſpecies of enthuſiaſm which belongs to ſuch a journey, performed in ſuch ſociety, where, Homer being my guide, and Bouverie and Dawkins my fellow-travellers, the beauties of the firſt of poets were enjoyed in the company of the beſt of friends. Had I been ſo fortunate," he adds, "as to have enjoyed their aſſiſtance in arranging and preparing for the public the ſubſtance of our many friendly converſations on this ſubject, I ſhould be leſs anxious about the fate of the following work: but, whatever my ſucceſs may be in an attempt to contribute to the amuſement of a vacant hour, I am happy to think, that, though I ſhould fail to anſwer the expectations of public curioſity, I am ſure to ſatisfy the demands of private friendſhip; and that, acting as the only ſurvivor and truſtee for the literary concerns of my late fellow-travellers, I am, to the beſt of my judgement, carrying into execution the purpoſe of men for whoſe memory I ſhall ever retain the greateſt veneration; and though I may do injuſtice to thoſe honeſt feelings which urge me to this pious taſk, by mixing an air of compliment in an act of duty, yet I muſt not diſown a private, perhaps an idle conſolation, which, if it be vanity to indulge, it would be ingratitude to ſuppreſs, *viz.* that as long as my imperfect deſcriptions ſhall preſerve from oblivion the preſent ſtate of the Troade, and the remains of Balbec and Palmyra, ſo long will it be known that Dawkins and Bouverie were my friends."

Mr. Wood had drawn up a great part of this Eſſay in the life-time of Mr. Dawkins, who wiſhed it to be made public. "But," ſays Mr. Wood, "while I was preparing it for the preſs, I had the honour of being called to a ſtation, which for ſome years fixed my whole attention upon objects of ſo very different a nature, that it became neceſſary to lay Homer aſide, and to reſerve the farther conſideration of my ſubject for a time of more leiſure. However, in the courſe of that active period, the duties of my ſituation engaged me in an occaſional attendance upon a nobleman (the late earl Granville), who, though he preſided at his majeſty's councils, reſerved ſome moments for literary amuſement. His lordſhip was ſo partial to this ſubject, that I ſeldom had the honour of receiving his commands on buſineſs, that he did not lead the converſation to Greece and Homer. Being directed to wait upon his lordſhip a few days before he died, with the preliminary articles of the treaty of Paris, I found him ſo languid, that I propoſed poſtponing my buſineſs for another time; but he inſiſted that I ſhould ſtay, ſaying, 'it could not prolong his life, to neglect his

his duty:' and, repeating a paſſage out of Sarpedon's ſpeech [A], dwelt with particular emphaſis on a line which recalled to his mind the diſtinguiſhing part he had taken in public affairs. His lordſhip then repeated the laſt word [B] ſeveral times with a calm and determined reſignation; and, after a ſerious pauſe of ſome minutes, he deſired to hear the treaty read; to which he liſtened with great attention; and recovered ſpirits enough to declare the approbation of a dying ſtateſman (I uſe his own words) on the moſt glorious war, and moſt honourable peace, this country ever ſaw."

WOOD (ISAAC) painted in oil, and in black lead on vellum. Wriotheſley, duke of Bedford, was his patron. Several of his works are at Wooburn-Abbey. He died Feb. 24, 1752, aged 63. He was remarkable for his humour and happy application of paſſages in "Hudibras.

WOOD (JAMES), profeſſor of divinity, and provoſt of St. Salvator's college in St. Andrew's, was a learned divine and conſiderable writer. He wrote a book againſt Independency. His death happened about 1664.

WOODALL (JOHN) was very eminent in the practice of ſurgery in the time of queen Elizabeth and James I. He was born about 1569; and, in 1589, acted as a military ſurgeon among the troops ſent by the queen to the aſſiſtance of Henry IV. under lord Willoughby. He afterwards viſited ſeveral parts of Europe; and, on his return, ſettled in London, where he ſeems to have acted in the capacity of a phyſician alſo. He became a member of the corporation of ſurgeons; and, about 1612, was elected ſurgeon to St. Bartholomew's hoſpital, and likewiſe ſurgeon-general to the Eaſt-India Company; a place of great truſt, as he ſeems to have had the charge of appointing ſurgeons and mates to the Company's ſhips, and filling the medicine-cheſts, and other neceſſary articles. On this occaſion he publiſhed his "Surgeon's Mate," which was firſt printed in 1617. In 1626, he had the charge of fitting out the chirurgical part in the naval force of the kingdom at that time, and ſeems then to have written his ſhort treatiſe, entituled "Viaticum," as a kind of appendix to his former work, for the inſtruction of the younger ſurgeons. We know very little concerning him after this period, except that he was for a time maſter of the Surgeons company, and that he reached his 69th year in 1638, when he collected all his works into one.

WOODCOCK (ROBERT) was both a muſician and painter, of a gentleman's family, yet followed his inclination, and quitted a place he held under government, to devote him-

[A] Il M. 342. Pope's Hom. xii. 387. [B] "Ιομεν."

ſelf with more ardor to theſe arts. He both played on the hautboy and compoſed; and ſome of his compoſitions, in ſeveral parts, were publiſhed. He excelled in ſea-pieces. Died April 10, 1728, aged 36.

WOODFORD (SAMUEL), D. D. eldeſt ſon of Robert Woodford, of Northampton, gent. was born in the pariſh of Allhallows on the Wall, London, April 15, 1636; became a commoner of Wadham-college in 1653; took one degree in arts in 1656; and in 1658 returned to the Inner Temple, where he was chamber-fellow with the poet Flatman. In 1660, he publiſhed a poem "On the return of king Charles II." After that period, he lived firſt at Aldbrook, and afterwards at Benſted in Hampſhire, in a married and ſecular condition, and was elected F. R. S. 14 cal. Jan. 1669. He took orders from biſhop Morley, and was ſoon after preſented by Sir Nicolas Stuart, bart. to the rectory of Hartley-Maudet in Hampſhire. He was inſtalled prebend of Chicheſter May 27, 1676; made D. D. by the diploma of archbiſhop Sancroft in 1677; and prebendary of Wincheſter, Nov. 8, 1680, by the favour of his great patron, the biſhop of that dioceſe. He died in 1700. His poems, which have ſome merit, are numerous. His "Paraphraſe on the Pſalms, in Five Books," was publiſhed in 4to, 1667, and again in 1678, 8vo. This "Paraphraſe," which was written in the Pindaric and other various ſorts of verſe, is commended by R. Baxter in the Preface to his "Poetical Fragments 1681;" and is called by others "an incomparable verſion," eſpecially by his friend Flatman, who wrote a Pindaric Ode on it, and a copy of verſes on Woodford's "Paraphraſe on the Canticles, 1679." 8vo. With this latter Paraphraſe are printed, 1. "The Legend of Love, in three cantos." 2. "To the Muſe," a Pindaric ode. 3. "A Paraphraſe upon ſome ſelect Hymns of the New and Old Teſtament." 4. "Occaſional Compoſitions in Engliſh Rhimes," with ſome Tranſlations out of Latin, Greek, and Italian, but chiefly out of the laſt; ſome of which compoſitions and tranſlations were before falſely publiſhed by a too-curious collector of them, from very falſe copies, againſt the will and knowledge of their author. Dr. Woodward complains, that ſeveral of his tranſlations of ſome of the Moral Odes had been printed after the ſame incorrect manner.

WOODHEAD (ABRAHAM), a very voluminous controverſial writer, was a native of Maltham in Yorkſhire in the 17th century, and bred at Oxford; but afterwards went over to the Romiſh communion, amongſt whom he is eſteemed the beſt Roman Catholic author of the Engliſh nation in that period.

period. Many of his tracts (which are all anonymous) have been answered by Dr. Stillingfleet. He died in 1678.

WOODVILLE (ELIZABETH) was the widow of Sir John Grey, who loſt his life in the battle of Bernard's Heath. Edward IV. king of England, who Phil. de Comines ſays was the handſomeſt perſon of his time, accidentally fell in love with and married her, though he had before demanded Bona of Savoy in marriage, who was ſiſter to the French queen. This marriage occaſioned all the reſentment of the earl of Warwic againſt the king; and it alſo made the French king his enemy. However, the queen had little happineſs from this alliance; only the marriage occaſioned the birth of a princeſs, who, after the murder of her two brothers by their uncle, Richard III. became the happy inſtrument of uniting the contending houſes of York and Lancaſter. Beſides, this queen was made unhappy by three concubines kept by the king; of whom the celebrated Jane Shore was the greateſt favourite, being equally remarkable for her beauty in youth, and her miſery in age; for ſhe had been the happy wife of an opulent merchant, the idolized miſtreſs of a potent king, and the fair adultreſs of a noble lord. The protector was afraid of taking her life; but he ſtripped her of her fortune: however, ſhe did not periſh for want, according to the common report; and, though Mr. Rowe has beautifully embelliſhed her ſtory, he muſt have been ſenſible that ſhe was alive in the reign of Henry VIII.

WOODWARD (JOHN), an eminent Engliſh natural philoſopher and phyſician, was of a gentleman's family both by his father and mother, and was born in Derbyſhire the 1ſt of May, 1665. He was educated at a country ſchool; where, before he was ſixteen, he was well acquainted with the Latin tongue, and had made a conſiderable progreſs in the Greek. He was afterwards ſent to London, and put apprentice (as is ſaid) to a linen-draper; but he did not continue long in that buſineſs, before he betook himſelf wholly to his ſtudies, which he purſued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the phyſician; who, finding him a very promiſing genius, took him under his tuition in his own family. In this ſituation he continued to apply himſelf to philoſophy, anatomy, and phyſic; till he was invited by Sir Ralph Dutton to his ſeat at Sherborne in Glouceſterſhire, with Dr. Barwick his lady's father; where he began thoſe obſervations and collections relating to the preſent ſtate of our globe, which laid the foundation for his diſcourſes afterwards on that ſubject. Jan. the 13th, 1692, the profeſſorſhip of phyſic in Greſham-college being vacant, Woodward was choſen to fill it. He

was recommended by many gentlemen of figure in the learned faculties, whoſe teſtimonials were produced in his favour; of which that from Dr. Barwick may be properly inſerted, becauſe it will afford ſome light to his hiſtory. "I do hereby certify, that I have been particularly well acquainted with the life and ſtudies of Mr. John Woodward for above theſe eight years. I know him to be of virtuous life and ſober converſation. He ſtudied phyſic in my family almoſt four years. Before he came to me, he had made a very great progreſs in learning; and ever ſince he hath proſecuted his ſtudies with ſo much induſtry and ſucceſs, that he hath made the greateſt advance not only in phyſic, anatomy, botany, and other parts of natural philoſophy, but likewiſe in hiſtory, geography, mathematics, philology, and all other uſeful learning, of any man I ever knew of his age. Nor am I ſingular in this opinion of him, he being to my certain knowledge very much reſpected merely upon this account by perſons of the greateſt judgement and learning; many of whom would, as well as myſelf, teſtify perſonally, were there occaſion, much more than I have here in writing. Witneſs my hand this 24th day of September 1692. PETER BARWICK."

Woodward was then in his 28th year; and, from what is ſaid of him in this certificate, it appears, that he could not have been diverted from the courſe of his ſtudies by other buſineſs above two or three years at the moſt; and even during that time it cannot be ſuppoſed that he never meddled with books. Nov. 1693, he was choſen a fellow of the Royal Society, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of phyſic by a patent from abp. Teniſon; and, the year following, was admitted to the ſame degree at Cambridge, and a member of Pembroke-Hall in that univerſity. In 1695, he publiſhed "An Eſſay towards a Natural Hiſtory of the Earth and terreſtrial bodies, eſpecially minerals; as alſo of the Sea, Rivers, and Springs. With an Account of the univerſal Deluge, and of the Effects that it had upon the Earth," 8vo. This at leaſt is the title of the ſecond edition in 1702; and of the third in 1723. He called it an eſſay, becauſe it was deſigned (as he ſaid) to have been followed by a larger work upon the ſame ſubject, of which that was but a ſpecimen. Soon after its appearance, it met with the uſual fate of writings that pretended to any thing new; being highly applauded by ſome, and as vigorouſly attacked by others, who either queſtioned the truth of the principles advanced in it, or charged the author with plagiariſm. But, ſo earneſt was the doctor in the purſuit of this ſubject, that the year after this book came out, 1696, he publiſhed a pamphlet, intituled,

 "Brief

" Brief Inſtructions for making Obſervations in all parts of the World; as alſo for collecting, preſerving, and ſending over, natural things," &c. Wherein he requeſts all perſons, who had curioſity or opportunity, either at home or abroad, to engage in this uſeful undertaking, for the improvement of natural knowledge.

June 1698, he was admitted a candidate of the college of phyſicians; and, in 1702, choſen fellow. In 1699, he publiſhed, in the " Philoſophical Tranſactions," " Some Thoughts and Experiments concerning Vegetation:" in 1713, " Remarks upon the antient and preſent State of London, occaſioned by ſome Roman Urns, Coins, and other Antiquities, lately diſcovered;" a third edition of which was printed in 1723, 8vo: in 1714, " Naturalis Hiſtoria Telluris illuſtrata & aucta, una cum ejuſdem defenſione, præſertim contra nuperas objectiones Camerarii," &c. The anſwer to Camerarius was afterwards tranſlated into Engliſh, with the following title, " The Natural Hiſtory of the Earth illuſtrated, enlarged, and defended: written originally in Latin, and now firſt made Engliſh by Benjamin Holloway, LL. B. and F. R. S. 1726," 8vo. To which were added, Four Letters written by Dr. Woodward upon the ſame ſubject; as alſo ſeveral papers inſerted by the tranſlator in his introduction, which had been communicated to him by the doctor from his larger work, mentioned above. In 1718, he publiſhed, " The State of Phyſic, and of Diſeaſes; with an Inquiry into the Cauſes of the late Increaſe of them; but more particularly of the Small-Pox. With ſome Conſiderations upon the new Practice of purging in that Diſeaſe:" &c. in 8vo. This new practice of purging in the putrid or ſecond fever in the Small-Pox had been begun and encouraged by the doctors Freind and Mead; and it was againſt the authority of theſe eminent phyſicians that Dr. Woodward's book was chiefly directed. It laid the foundation of a bitter controverſy; and Dr. Mead retained a ſenſe of the injury, as he thought it, for many years after, as appears from the preface to his treatiſe on the Small-Pox; where he gives a ſhort hiſtory of the affair, and alſo throws ſome perſonal reflections on Dr. Woodward, which would have been inexcuſable in the heat of the controverſy, and were certainly much more ſo near thirty years after.

Dr. Woodward declined in his health a conſiderable time before he died; aud though he had all along continued to prepare materials for his large work, relating to the Natural Hiſtory of the Earth, yet it was never finiſhed; but only ſome collections, ſaid to have been detached from it, were printed at different times, as enlargements upon particular topics

topics in his Eſſay. He was confined firſt to his houſe, and afterwards to his bed, many months before his death. During this time, he not only drew up inſtructions for the diſpoſal of his books and other collections, but alſo completed and ſent to the preſs his "Method of Foſſils," in Engliſh; and lived to ſee the whole of it printed, except the laſt ſheet. He died in Greſham-college, the 25th of April, 1728; and was buried in Weſtminſter-abbey. After his death came, in 1728, the two following works: 1. "Foſſils of all kinds, digeſted into a Method ſuitable to their mutual relation and affinity," &c. 8vo. 2. "A Catalogue of Foſſils in the Collection of John Woodward, M D." in 2 vols. 8vo. By his laſt will, he founded a lecture in the univerſity of Cambridge, to be read there upon his "Eſſay towards the Natural Hiſtory of the Earth, his Defence of it, his Diſcourſe of Vegetation, and his State of Phyſic;" for which he ordered lands of 150l. per annum in South-Britain to be purchaſed and conveyed to that univerſity, and out of this a hundred pounds per annum to the lecturer, who, after the death of his executors Dixie Windſor, Hugh Bethel, Richard Graham, Eſqrs. and colonel Richard King, is to be choſen by the archbiſhop of the province, the biſhop of the dioceſe, the preſidents of the College of Phyſicians and of the Royal Society, the two members of parliament, and the whole ſenate of the univerſity. This lecturer to be a bachelor; to have no other preferment; to read four lectures a year in Engliſh or Latin, of which one is to be printed; to have the cuſtody of the two cabinets of foſſils given by the doctor to the univerſity, to ſhew them three days in each week gratis; and to be allowed ten pounds per annum for making experiments and obſervations, and keeping correſpondence with learned men. Vanity often defeats the very end it propoſes, and certainly did ſo here; for, it was next to impoſſible, that the conditions preſcribed could be obſerved with any punctuality: the conſequence of which is, as always in ſuch caſes, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being ſure to keep his name conſtantly in uſe, ſo long as the univerſity itſelf ſhould ſubſiſt. A Woodwardian profeſſor, however, was appointed in 1731; and he was the very ingenious and learned Dr. Conyers Middleton, who opened the lectures with an elegant Latin oration in praiſe of the founder, and upon the uſefulneſs of his inſtitution. Middleton reſigned that province about two years after, and was ſucceeded by Mr. (afterwards Dr.) Charles Maſon, fellow of Trinity-college; who, after the example of his predeceſſor, publiſhed his

his inauguration-ſpeech in 1734. Benjamin Green, M. A. ſucceeded Dr. Maſon in 1778.

Dr. Woodward was buried, as we have ſaid, in Weſtminſter-abbey; and there is a flat ſtone, with a ſhort inſcription, over him. But at ſome diſtance from the grave, a beautiful monument of white marble is erected to his memory, which repreſents Philoſophy by a female figure, ſitting and looking upwards. In her left hand ſhe holds a ſhield, whereon is the doctor's head in baſs-relief, ſupported on her knee; and her right arm reſts upon two books lying on a pillar, with a ſceptre in that hand, pointing downwards to a pedeſtal ornamented with various plants and foſſils, on the front of which is a Latin inſcription.

WOODWARD (Henry), a celebrated comedian, born in London in 1717, was educated at Merchant-Tailors ſchool, and at firſt engaged in the buſineſs of a tallow-chandler. He was then bound apprentice to the late Mr. Rich, under whoſe tuition he became qualified for a Harlequin. His ſubſequent ſucceſs as a comic actor is too well known to need commemoration. After he had ſaved about 6000l. from his emoluments on the ſtages in London, he loſt it all again by imprudently commencing manager in Ireland. He then returned to Covent-Garden, where he continued till the time of his death, which happened April 17, 1777, occaſioned by an accident as he was jumping on a table in the character of Scrub. During his illneſs, the late Dr. Iſaac Schomberg (his ſchool-fellow), who attended him, refuſed the acceptance of a ſingle fee. To have been thus reſpected by a man of diſtinguiſhed integrity is no ſmall degree of praiſe. Mr. Woodward was the author of a farce called "Marplot in Liſbon;" and "The Man's the Maſter," a comedy, 1775," 8vo.

WOOLSTON (Thomas), an Engliſh divine, very famous in his day, was born in 1669, at Northampton, where his father was a reputable tradeſman. After a proper education at a grammar-ſchool, he was entered of Sidney-college in Cambridge, where he took both the degrees in arts, and that of bachelor of divinity, and was choſen fellow of his college. His firſt appearance as an author was in 1705; when he printed at Cambridge a work, intituled, "The old Apology of the Truth for the Chriſtian Religion againſt the Jews and Gentiles revived," 8vo. Though there were in this performance ſome ſingular notions advanced, and a new manner of defending Chriſtianity propoſed, yet there was nothing that gave offence, and many things which ſhewed great ingenuity and learning. From this time to 1720, Woolſton publiſhed nothing; and led, as he had done before,

a college-life, applying himſelf indefatigably to his ſtudies, which were chiefly in divinity and the writings of the fathers. In 1720, he publiſhed a Latin diſſertation, intituled, "De Pontii Pilati ad Tiberium Epiſtola circa res Jeſu Chriſti geſtas; per Myſtagogum:" in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cæſar concerning the works of Chriſt; but that the epiſtle delivered down to us under that name, among the writings of the fathers, was forged. The ſame year, he publiſhed another pamphlet in Latin, with the title of, "Origenis Adamantii Renati Epiſtola ad Doctores Whitbeium, Waterlandium, Whiſtonium, alioſque literatos hujus ſæculi diſputatores, circa fidem vere orthodoxam & ſcripturarum interpretationem;" and, ſoon after, a ſecond epiſtle with the ſame title. That *furor allegoricus* or rage of allegorizing the letter of the holy ſcriptures into myſtery, with which this writer was incurably infected, began now to ſhew itſelf more openly to the world than it had hitherto done. In 1720 and 1721, he publiſhed two letters to Dr. Bennet; one upon this queſtion, "Whether the people called Quakers do not the neareſt of any other ſect of religion reſemble the primitive Chriſtians in principles and practice? by Ariſtobulus:" the other, "In Defence of the Apoſtles and Primitive Fathers of the Church, for their allegorical Interpretation of the law of Moſes, againſt the Miniſters of the letter and literal Commentators of this age;" and, ſoon after, an anſwer to theſe two letters; in all which his view appears to have been rather to be ſevere upon the Clergy than to defend either Apoſtles, Fathers, or Quakers. In 1722, he publiſhed a piece, intituled, "The exact Fitneſs of the Time in which Chriſt was manifeſted in the Fleſh, demonſtrated by Reaſon, againſt the Objections of the old Gentiles, and of modern Unbelievers." This was well enough received, as ſhewing much learning, and having in it ſome good things. It was written twenty years before its publication, and delivered as a public exerciſe both in Sidney-college chapel, and in St. Mary's church, as Woolſton himſelf obſerves in his dedication of it to Dr. Fiſher, maſter of Sidney-collge. In 1723 and 1724 came out his four "Free Gifts to the Clergy," and his own "Anſwer" to them, in five ſeparate pamphlets: in which he attacks the clergy with his uſual diſaffection towards them, who, however, had not a fair occaſion of laying hold on him yet; for, though he expreſſed no regard for them, yet he expreſſed a very great one for religion; and did what ſome may think more than neceſſary to defend it, when in 1726 he publiſhed "A Defence of the Thundering Legion againſt Mr. Moyle's Diſſertations."

But

But now the ſeaſon of trouble was at hand. About this time he publiſhed his "Moderator between an Infidel and "Apoſtate," and two "Supplements to the Moderator:" occaſioned by the controverſy between Mr. Collins and his opponents concerning "The Grounds and Reaſons of the Chriſtian Religion." In theſe pieces, he purſued his allegorical ſcheme, to the excluſion of the letter; and, with regard to the miracles of Chriſt, not only contended for ſublime and myſtical interpretations of them, but alſo aſſerted that they were not real, or ever actually wrought. Such aſſertions were not likely to be unnoticed in a Chriſtian country, and he was proſecuted by the attorney-general; but the proſecution was ſtopped at the interceſſion of Mr. Whiſton. In 1727, 1728, 1729, and 1730, were publiſhed his "Six Diſcourſes on the Miracles of Chriſt," and his two "Defences" of them. The ſix diſcourſes are dedicated to ſix biſhops: to Gibſon, biſhop of London; to Chandler, biſhop of Litchfield; to Smalbroke, biſhop of St. David's; to Hare, biſhop of Chicheſter; to Sherlock, biſhop of Bangor; to Potter, biſhop of Oxford: and, though they are all inſulted and ridiculed, yet it is done in ſuch a manner, that perhaps the graveſt man alive could not read them without ſmiling. There is alſo a great deal of merriment and humour in the diſcourſes themſelves; but then the profaneneſs and blaſphemy with which it is mixed cannot but excite a horror, and of courſe ſtifle all emotions of mirth. What Woolſton undertakes to prove is, that the miracles of our Saviour, as we find them in the Evangeliſts, however related by them as hiſtorical truths, were not real, but merely allegorical; and that they are to be interpreted, not in literal but only in myſtical ſenſes. His pretence is, that the Fathers of the Church conſidered our Saviour's miracles in the ſame allegorical way that he does; that is, as merely allegorical, and excluding the letter: but this is not ſo. Some of the fathers, indeed, and Origen in particular, did not confine themſelves to the bare letter, but endeavoured, upon the foundation of the letter, to raiſe ſpiritual meanings, and to allegoriſe by way of moral application; and they did this, not only upon the miracles of Chriſt, but upon almoſt all the hiſtorical facts of the Old and New Teſtament: but they never denied the miracles or the facts. This ſtrange and enthuſiaſtic ſcheme of Woolſton was offenſive enough of itſelf, but infinitely more ſo from his manner of conducting it; for he not only argues againſt the miracles of Chriſt, but treats them in a moſt ludicrous and indecent way. Innumerable books and pamphlets, both from biſhops and inferior clergy, appeared againſt his diſcourſes; and, what was far worſe, a ſecond proſecution was commenced and

carried on with vigour againſt him. At his trial in Guildhall before the lord-chief-juſtice Raymond, he ſpoke ſeveral times himſelf; and among other things urged, that "he thought it very hard to be tried by a ſet of men, who, though otherwiſe very learned and worthy perſons, were yet no more judges of the ſubjects on which he wrote than he himſelf was a judge of the moſt crabbed points of law." He was ſentenced to a year's impriſonment, and to pay a fine of 100l. He purchaſed the liberty of the rules of the King's Bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his ſolicitations at court for the releaſement of Woolſton, declaring that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty which he himſelf had always contended for: but he was hindered from effecting it by his death, which happened ſoon after Woolſton's commitment. The greateſt obſtruction to his deliverance from confinement was the obligation of giving ſecurity not to offend by any future writings, he being reſolved to write again as freely as before. While ſome ſuppoſed this author not in earneſt, but meaning to ſubvert Chriſtianity under a pretence of defending it; others believed him diſordered, and not perfectly in his right mind: and many circumſtances concurred to perſuade to the latter of theſe opinions.

He had been deprived of his fellowſhip, on account of non-reſidence, about 1721; from which time he lived moſtly in London, his brother, who was an alderman of Northampton, allowing him 30l. *per annum*. As the ſale of his books was very great, his gains ariſing from them muſt have been proportionable; but he defrayed all the expences, and thoſe not inconſiderable, to which his publiſhers were ſubjected by ſelling. He died January 27, 1732-3, after an illneſs of four days; and, a few minutes before his death, uttered theſe words: "This is a ſtruggle which all men muſt go through, and which I bear not only patiently, but with willingneſs." His body was interred in St. George's church-yard, Southwark.

WOOTON (JOHN), a famous landſcape-painter, diſtinguiſhed himſelf by painting horſes and dogs, for which he was often paid forty guineas; and twenty, when ſmaller than life. In his latter pieces, from the failure of his eyes, the foliage of his trees are too ſtrongly marked. He died Jan. 1765. His collections, drawings, and prints, were ſold on his quitting buſineſs in 1761.

WORMIUS (OLAUS), a learned phyſician of Denmark, was born in 1588 at Arhuſen, a city of Jutland, where his father was a burgomaſter of an antient family. He began his ſtudies

ſtudies in his native place; was ſent, very young, to the college of Lunenburg; and thence to Emmeric, in the duchy of Cleves. Having ſpent four years at theſe places, he was removed to Marpurg in 1605; and two years after to Straſburg, where he applied himſelf to phyſic, for which profeſſion he had now declared. The repute that the phyſicians at Baſil were in, drew him there; and he ſtudied ſome time with advantage under Platerus and others. In 1608, he went to Italy, and ſtayed ſome months at Padua, where his uncommon parts and learning procured him ſingular honours. He viſited other cities of Italy, and paſſed thence into France, ſtopping at all places where he found phyſicians of note: thus he ſtayed three months at Sienna, and four at Montpelier. His deſign was, to make a long abode at Paris; but the aſſaſſination of Henry IV. which happened in 1610, about two months after his arrival, obliged him as well as other ſtrangers to retire from that city for fear of conſequences: and accordingly he went ſtrait to Holland, and thence to Denmark. He had not yet viſited the univerſity of Copenhagen, ſo that his firſt care was to repair thither, and to be admitted a member of it. He was earneſtly entreated to continue there; but his paſſion for travelling was not yet ſatiated, and he reſolved to ſee England firſt. The chemical experiments that were then carrying on at Marpurg made a great noiſe; and he went thither in 1611, with a view of perfecting himſelf in a ſcience of great importance to a phyſician. Thence he journeyed to Baſil, where he took the degree of doctor in phyſic; and from Baſil to London; in which city he reſided a year and a half. His friends grew now impatient to have him at home, where he arrived in 1613; and was ſcarcely ſettled, when he was made profeſſor of the belles-lettres in the univerſity of Copenhagen. In 1615, he was tranſlated to the chair of the Greek profeſſor; and, in 1624, to the profeſſorſhip of phyſic, which he held to his death. Theſe occupations did not hinder him from practiſing in his profeſſion, and from being the faſhionable phyſician. The king and court of Denmark always employed him; and Chriſtiern IV, as a recompence for his ſervices, conferred on him a canonry of Lunden. He died in 1654, aged 66.

As much taken up as the life of this phyſician ſeems to have been, he found time to marry three wives, and to get ſixteen children; and, what is ſtill more, to write and publiſh above twenty works. He publiſhed ſome pieces on ſubjects relating to his profeſſion, ſeveral works in defence of Ariſtotle's philoſophy, and ſeveral concerning the antiquities of Denmark and Norway. For theſe laſt he is principally to be

regarded, as they are very learned, and ſet forth many curious things in the Daniſh tongue: their titles are theſe: 1. "Faſti Danici, 1626;" 2. "A Hiſtory of Norway, 1633," 4to. 3. "Litteratura Danica Antiquiſſima, vulgo Gothica dicta, & de priſca Danorum Poeſi, 1636," 4to. 4. "Monumentorum Danicorum libri VI. 1643," folio. 5. "Lexicon Runicum, & Appendix ad Monumenta Danica, 1650," folio. 6. "Series Regnum Daniæ duplex, & limitum inter Daniam & Sueciam Deſcriptio, 1642," folio. 7. "Talſhoi, ſeu Monumentum Stroenſe in Scania, 1628," 4to. 8. "Monumentum Trygvvaldenſe, 1636," 4to. All printed at Hafnia, or Copenhagen.

He had a ſon William, and William had a ſon Chriſtiern, who both diſtinguiſhed themſelves in the republic of letters.

WORSDALE (JAMES) would have been little known, as Mr. Walpole obſerves, had he been diſtinguiſhed by no talents but his pencil. He was apprentice to Sir Godfrey Kneller; but, marrying his niece without his conſent, was diſmiſſed by his maſter. On the ſame, however, of that education, by his ſinging, excellent mimicry, and facetious ſpirit, he gained both patrons and buſineſs, and was appointed maſter-painter to the board of ordnance. Mrs. Pilkington has related ſome anecdotes of him in her "Memoirs." He was the author of ſeveral ſmall pieces, ſongs, &c. and of five dramatic performances. He died June 13, 1767, and was buried at St. Paul's, Covent-garden, with this epitaph compoſed by himſelf:

"Eager to get, but not to keep, the pelf,
"A friend to all mankind, except himſelf."

WORTHINGTON (Dr. JOHN), an excellent divine of the church of England, was created B. D. in 1646, and D. D. in 1655; and, being choſen maſter of Jeſus-college many years after the ejectment of Dr. Richard Sterne, ſucceſſively abp. of York, was with ſome difficulty prevailed upon to ſubmit to the choice and requeſt of the fellows, his inclination being to a more private and retired life; and ſoon after the Reſtoration he reſigned that maſterſhip to Dr. Sterne. During the years 1660 and 1661 he cultivated a frequent correſpondence by letters with that great promoter of all uſeful learning, Mr. Samuel Hartlib; four and twenty of Dr. Worthington's being publiſhed at the end of his Miſcellanies; and ſeveral others by biſhop Kennet in his regiſter and Chronicle. He entered upon the cure of St. Bene't Fink in June 1664, under Dr. George Evans, canon of Windſor, who held a leaſe from that college of the rectory; and he continued to

preach there during the plague-year 1665, coming thither weekly from Hackney, where he had placed his family: and from February 18, 1665-6, till the fire in September, he preached the lecture of that church, upon the death of the former lecturer. Soon after that calamity, he was preſented by Dr. Henry More, of Chriſt's college in Cambridge, to the living of Ingoldſby, near Grantham in Lincolnſhire; and to a prebend of Lincoln, procured him by archbiſhop Sheldon, who had a great eſteem for him. From Ingoldſby he removed to Hackney, being choſen lecturer of that church with a ſubſcription commencing from Lady-Day 1670; and, the church of St. Bene't Fink being then rebuilding, he made ſuit to the church of Windſor to have his leaſe of the cure renewed to him, being recommended by the archbiſhop to Dr. Ryves, dean of that church. This was granted him; but ſome difficulties ariſing about the form of the leaſe, with regard to the parſonage-houſe, agreed to be rebuilt, he did not live to execute it, dying at Hackney in the latter end of the year 1671, and being interred in the church there.

His funeral-ſermon was preached by Dr. John Tillotſon at Hackney, on the 30th of Nov. 1671, on John ix. 4. printed, as it was preached on another occaſion, in the third volume of his poſthumous ſermons, publiſhed by Dr. Barker. But the character of Dr. Worthington, which was the concluſion of that ſermon, and omitted in that edition, is inſerted in the preface to that learned man's "Miſcellanies," publiſhed at London in 1704 in 8vo. by Dr. Fowler, biſhop of Glouceſter, and prefixed to Dr. Worthington's "Select Diſcourſes," reviſed and publiſhed by his ſon John Worthington, M. A. at London, 1725, in 8vo.

WORTHINGTON (WILLIAM), D. D. was born in Merionethſhire in 1703, and educated at Oſweſtry-ſchool, whence he came to Jeſus-college, Oxford, where he made great proficiency in learning. From college he returned to Oſweſtry, and became uſher in that ſchool. He took the degree of M. A. at Cambridge in 1742; was afterwards incorporated at Jeſus-college, Oxford, July 3, 1758; and proceeded B. and D. D. July 10, in that year. He was early taken notice of by that great encourager of learning bp. Hare, then biſhop of St. Aſaph, who preſented him firſt to the vicarage of Llanyblodwell, in the county of Salop, and afterwards removed him to Llanrhayader, in Denbighſhire, where he lived much beloved, and died Oct. 6, 1778, much lamented. As he could never be prevailed upon to take two livings, biſhop Hare gave him a ſtall at St. Aſaph, and a ſinecure, "to enable him," he ſaid, "to ſupport his charities (for charitable he was in an eminent degree). Afterwards arch-

biſhop Drummond (to whom he had been chaplain for ſeveral years) preſented him to a ſtall in the cathedral of York. Theſe were all his preferments. He was a ſtudious man, and wrote ſeveral books, of which the principal are here enumerated: "An Eſſay on the Scheme and Conduct, Procedure and Extent, of Man's Redemption; deſigned for the Honour and Illuſtration of Chriſtianity. To which is annexed, a Diſſertation on the Deſign and Argumentation of the Book of Job. By William Worthington, M. A. Vicar of Blodwel in Shropſhire. London, printed for Edward Cave, at St. John's Gate, 1743," 8vo. 2. "The Hiſtorical Senſe of the Moſaic Account of the Fall proved and vindicated, 17 . .," 8vo. 3. "Inſtructions concerning Confirmation, 17 . . ," 8vo. 4. "A Diſquiſition concerning the Lord's Supper, 17 . . ," 8vo. 5. "The Uſe, Value, and Improvement, of various Readings ſhewn and illuſtrated, in a ſermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday, Oct. 18, 1761, Oxford, 1764," 8vo. 6. "A Sermon preached in the Pariſh-Church of Chriſt-church, London, on Thurſday, April the 21ſt, 1768; being the Time of the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of London and Weſtminſter, 1768," 4to. 7. "The Evidences of Chriſtianity, deduced from Facts, and the Teſtimony of Senſe, throughout all Ages of the Church, to the preſent time. In a Series of Diſcourſes, preached for the Lecture founded by the Hon. Robert Boyle, Eſq. in the Pariſh-church of St. James, Weſtminſter, in the years 1766, 1767, 1768; wherein is ſhewn, that, upon the whole, this is not a decaying but a growing Evidence, 1769," 2 vols. 8vo. 8. "The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Exiſtence, from the Creation to the final Renovation of all things; being a Sequel to the Eſſay on Redemption, and an Illuſtration of the Principles on which it is written, 1773," 8vo. 9. "Irenicum; or, the Importance of Unity in the Church of Chriſt conſidered, and applied towards the healing of our unhappy Differences and Diviſions, 1775," 8vo. 10. "An Impartial Enquiry into the Caſe of the Goſpel-Demoniacs; with an Appendix, conſiſting of an Eſſay on Scripture-Demonology, 1777," 8vo. This laſt was a warm attack on the opinion held out by a reſpectable Diſſenting Divine, the Rev. Hugh Farmer, in his "Eſſay on the Demoniacs, 1775," 8vo. and, having produced a ſpirited reply, 1778, Dr. Worthington prepared for the preſs (what by the expreſs directions of his will was given to the public after his death) "A farther Enquiry into the Caſe of the Goſpel-Demoniacs, occaſioned by Mr. Farmer's on the ſubject, 1779," 8vo.

WOT-

WOTTON (Sir HENRY), an Engliſhman, eminent for learning and politics, was deſcended from a gentleman's family by both parents, and was born at Boſton-hall in Kent, March 30, 1568. He was educated firſt under private tutors at home, and then ſent to Wincheſter-ſchool; whence, in 1584, he was removed to New-college in Oxford. Here, living in the condition of a gentleman-commoner, he had his chamber in Hart-hall adjoining; and, for his chamber-fellow, Richard Baker, his countryman, afterwards a knight and a celebrated hiſtorian. He did not continue long there, but went to Queen's college, where he became well verſed in logic and philoſophy; and, being diſtinguiſhed for wit and learning, was pitched upon to write a tragedy for the private uſe of that houſe. The name of it was Tancredo: and Walton relates, "that it was ſo interwoven with ſentences, and for the method and exact perſonating thoſe humours, paſſions, and diſpoſitions, which he propoſed to repreſent, ſo performed, that the graveſt of the ſociety declared, he had in a ſlight employment given an early and ſolid teſtimony of his future abilities." In 1588, he ſupplicated the congregation of regents, that he might be admitted to the reading of any of the books of Ariſtotle's logic, that is, be admitted to the degree of bachelor of arts; but whether he was admitted to that or any other degree doth not appear, ſays Wood, from the univerſity regiſters; although Walton tells us, that about his 20th year he proceeded maſter of arts, and at that time read in Latin three lectures *de ocello*.

After he had left Oxford, he betook himſelf to travel, and went into France, Germany, and Italy. He ſtayed but one year in France, and part of that at Geneva; where he became acquainted with Beza and Iſaac Caſaubon. Three years he ſpent in Germany, and five in Italy, where both in Rome, Venice, and Florence, he cultivated acquaintance with the moſt eminent men for learning and all manner of fine arts; for painting, ſculpture, chemiſtry, and architecture; of all which he was a dear lover and an excellent judge. After having ſpent nine years abroad, and accompliſhed himſelf to a very extraordinary degree, he returned to England; and by his wit and politeneſs ſo effectually recommended himſelf to the earl of Eſſex as to be firſt admitted into his friendſhip, and afterwards to be made one of his ſecretaries, the celebrated Mr. Henry Cuffe being the other. He perſonally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treaſon. Then he fled his country; and was ſcarcely landed in France, when he heard that his maſter Eſſex was beheaded, and his friend Cuffe hanged. He went on to Florence, and was received

into great confidence by the grand duke of Tuſcany, who, having intercepted letters which diſcovered a deſign to take away the life of James VI. of Scotland, diſpatched Wotton thither to give him notice of it. Wotton was on this account, as well as according to his inſtructions, to manage this affair with all poſſible ſecrecy: and therefore, having parted from the duke, he took the name and language of an Italian; and not only ſo, but, to avoid the line of Engliſh intelligence and danger, he poſted into Norway, and from that country to Scotland. He found the king at Stirling, and was admitted to him under the name of Octavio Baldi. He delivered his meſſage and his letters to the king in Italian: then, ſtepping up and whiſpering to his majeſty, he told him he was an Engliſhman, beſought a more private conference with him, and that he might be concealed during his ſtay in Scotland. He ſpent about three months with the king, who was highly entertained with him, and then returned to Florence, where, after a few months, the news of queen Elizabeth's death, and of king James's acceſſion to the crown of England, arrived.

Sir Henry Wotton then returned to England, and, as it ſeems, not ſooner than welcome. For, king James, finding, among other officers of the late queen, Sir Edward, who was afterwards lord Wotton, aſked him, "if he knew one Henry Wotton, who had ſpent much time in foreign travel?" Sir Edward replied, that "he knew him well, and that he was his brother." Then the king aſking, "Where he then was?" was anſwered, "at Venice or Florence; but would ſoon be at Paris." The king ordered him to be ſent for, and to be brought privately to him; which being done, the king took him into his arms, and ſaluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambaſſador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton, his nephew, who was his ſecretary, and Mr. William Bedel, a man of great learning and wiſdom, and afterwards biſhop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favour, and was indeed never out of it for any time, although he had once the misfortune to diſpleaſe his majeſty. The affair is curious, and deſerves to be related. At his going ambaſſador to Venice, as he paſſed through Germany, he ſtayed ſome days at Augſburg; where, happening to ſpend an evening in merriment with ſome ingenious and learned men, whom he had aforetime known in his travels, one Chriſtopher Flecamore requeſted him to write ſome ſentence in his Album, which is a book of white paper the German gentry uſually carry about with them for that purpoſe.

poſe. Sir Henry Wotton, conſenting to the motion, took occaſion from ſome incidental diſcourſe of the company, to write a pleaſant definition of an ambaſſador in theſe words: "Legatus eſt vir bonus peregre miſſus ad mentiendum Reipublicæ cauſa:" which he would have interpreted thus: "An ambaſſador is an honeſt man ſent to *lie* abroad for the good of his country." The word *lie* was the hinge on which this conceit turned, yet was not ſo expreſſed in Latin as to bear the conſtruction Sir Henry meant to have put upon it: ſo that when the Album fell afterwards into the hands of Gaſpar Scioppius, a zealous Papiſt, of a reſtleſs ſpirit and moſt malicious pen, he printed it in a book againſt king James, as a principle of the religion profeſſed by that king, and his ambaſſador Sir Henry Wotton; and in Venice it was preſently after written in ſeveral glaſs windows, and ſpitefully declared to be Sir Henry's. This coming to the knowledge of king James, he apprehended it to be ſuch an overſight, ſuch weakneſs, or worſe, that he expreſſed much anger againſt him; which cauſed Sir Henry to write two apologies in Latin; one to Velſerus at Augſburg, which was diſperſed into the cities of Germany, and another to the king de Gaſpare Scioppio. The former was printed in 1612, the latter in 1613; and they pleaſed the king ſo much, that he entirely forgave Sir Henry, declaring publicly, that "he had commuted ſufficiently for a greater offence."

After this embaſſy, he was ſent twice more to Venice, once to the States of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany; alſo to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Straſburgh and Ulm, and laſtly to the emperor Ferdinand II. He returned to England the year before king James died; and brought with him many ſervants, of which ſome were German and Italian artiſts. About 1623, he had the provoſtſhip of Eton college given him; and, conceiving that the ſtatutes of that college required the provoſt to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave: "Hic jacet hujus ſententiæ primus auctor, *Diſputandi Pruritus Eccleſiæ Scabies.* Nomen alias quære;" that is, "Here lies the firſt author of this ſentence: 'The itch of diſputation is the ſcab of the church.' Seek his name elſewhere." He was a great enemy to wrangling and diſputes about religion; and uſed to cut enquiries ſhort with ſmart replies. To one who aſked him, "Whether a Papiſt may be ſaved?" he replied, "You may be ſaved with-

out knowing that; look to yourſelf." To another, who was railing at the Papiſts with more zeal than knowledge, he gave this advice: "Pray, Sir, forbear, till you have ſtudied the points better; for, the wiſe Italians have this proverb, 'He that underſtands amiſs concludes worſe;' and beware of thinking, that, the farther you go from the church of Rome, the nearer you are to God." One or two more of his bons mots are preſerved. A pleaſant prieſt of his acquaintance at Rome invited him one evening to hear their veſper-muſic, and ſeeing him ſtanding in an obſcure corner of the church, ſent a boy to him with this queſtion, writ upon a ſcrap of paper, "Where was your religion to be found before Luther?" To which Sir Henry ſent back underwritten, "Where yours is not to be found, in the written word of God." Another evening, Sir Henry ſent a boy of the choir with this queſtion to his friend: "Do you believe thoſe many thouſands of poor Chriſtians damned who were excommunicated becauſe the pope and the duke of Venice could not agree about their temporalities?" To which the prieſt underwrit in French, "Excuſez moi, Monſieur."

Sir Henry Wotton had propoſed, after he was ſettled at Eton, to write the "Life of Martin Luther," and in it "The Hiſtory of the Reformation," as it was carried on in Germany. He had made ſome progreſs in this work, when Charles I. prevailed with him to lay that aſide, and to apply himſelf to the writing of a hiſtory of England. He proceeded to ſketch out ſome ſhort characters as materials; but died before he had completed any thing. After his death were publiſhed "Reliquiæ Wottonianæ; or, a Collection of Lives, Letters, Poems; with characters of ſundry Perſonages; and other incomparable Pieces of language and art. By the curious pencil of the ever-memorable Sir Henry Wotton," in 8vo. The fourth edition, printed at London in 1685, 8vo, is the beſt; becauſe in that were firſt added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. There was alſo publiſhed, in 1657, thin folio, "The State of Chriſtendom; or, a moſt exact and curious diſcovery of many ſecret paſſages and hidden myſteries of the Times: by the renowned Sir Henry Wotton." Mr. Cowley wrote an elegy upon him.

WOTTON (WILLIAM), an Engliſh divine of moſt uncommon parts and learning, was the ſon of Mr. Henry Wotton, rector of Wrentham in Suffolk, a man of conſiderable learning alſo, and well ſkilled in the Oriental tongues. He was born at Wrentham the 13th of Auguſt, 1666; and was educated by his father. He diſcovered a moſt extraordinary genius for learning languages; and, though what is related

related of him upon this head may paſs for wonderful, yet it is ſo well atteſted, that we cannot refuſe it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John Ray, Sept. 18, 1671, writes thus of him: "I ſhall ſomewhat ſurpriſe you with what I have ſeen in a little boy, William Wotton, five years old the laſt month, the ſon of Mr. Wotton, miniſter of this pariſh, who hath inſtructed his child within the laſt three quarters of a year in the reading the Latin, Greek, and Hebrew languages, which he can read almoſt as well as Engliſh; and that tongue he could read at four years and three months old, as well as moſt lads of twice his age. I could ſend you many particulars about his rendering chapters and pſalms out of the three learned languages into Engliſh," &c. Among Sir Philip's papers was found a draught of a longer letter to Mr. Ray, in which theſe farther particulars are added to the above: "He is not yet able to parſe any language, but what he performs in turning the three learned tongues into Engliſh is done by ſtrength of memory; ſo that he is ready to miſtake, when ſome words of different ſignification have near the ſame ſound.—His father hath taught him by no rules, but only uſes the child's memory in remembering words: ſome other children of his age ſeem to have as good a fancy and as quick apprehenſion." He was admitted of Catharine-Hall, Cambridge, in April, 1676, ſome months before he was ten years old; and upon his admiſſion Dr. John Eachard, then maſter of the college, gave him this remarkable teſtimony: *Gulielmus Wottonus infra decem annos nec Hammondo nec Grotio ſecundus.* His progreſs in learning was anſwerable to the expectations conceived of him: and Dr. Duport, the maſter of Magdalen-college, and dean of Peterborough, has deſcribed it in an elegant copy of verſes; "In Gulielmum Wottonum ſtupendi ingenii & incomparabilis ſpei puerum vixdum duodecim annorum."

He then goes on to celebrate his ſkill in the languages, not only in the Greek and Latin, which he underſtood perfectly, but alſo in the Hebrew, Arabic, Syriac, Chaldee; his ſkill too in arts and ſciences, in geography, logic, philoſophy, mathematics, chronology.

In 1679, he took the degree of B. A. when he was but twelve years and five months old; and, the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almoſt all the learned: and among the reſt to Dr. William Lloyd biſhop of St. Aſaph, who was ſo highly pleaſed with him, that he took him as an aſſiſtant in making the catalogue of his library, and carried him the ſummer following to St. Aſaph. Upon his return, Dr. Turner, afterwards biſhop of Ely, procured him by his intereſt

intereſt a fellowſhip in St. John's college; and, in 1691, he commenced bachelor of divinity. The ſame year, biſhop Lloyd gave him the ſinecure of Llandrillo in Denbighſhire. He was afterwards made chaplain to the earl of Nottingham, then ſecretary of ſtate, who in 1693 preſented him to the rectory of Middleton Keynes in Buckinghamſhire. In 1694, he publiſhed "Reflections upon Antient and Modern Learning;" and dedicated his book to his patron the earl of Nottingham. To ſettle the bounds of all branches of literature and all arts and ſciences, as they have been extended by both ancients and moderns, and thus to make a compariſon between each, was a work too vaſt, one ſhould think, for any one man, even for a whole life ſpent in ſtudy; yet it was well executed by Mr. Wotton at twenty-eight years of age: and if it did involve him ſomewhat in the controverſy between Boyle and Bentley, that was rather owing to his connexions with Bentley, whoſe "Diſſertations upon Phalaris," &c. were printed at the end of the 2d edition of his book in 1697, than to any thing upon his own account. Boyle himſelf acknowledged, that "Mr. Wotton is modeſt and decent, ſpeaks generally with reſpect of thoſe he differs from, and with a due diſtruſt of his own opinion.—His book has a vein of learning running though it, where there is no oſtentation of it." This and much more is true of Wotton's performance; yet it muſt not be diſſembled, that this, as it ſtands in Boyle's book, appears to have been ſaid rather for the ſake of abuſing Bentley than to commend Wotton. Wotton ſuffered, as is well known, under the ſatirical pen of Swift: and this put him upon writing "A Defence of the Reflections upon Antient and Modern Learning, in anſwer to the objections of Sir William Temple and others"; with "Obſervations upon the Tale of a Tub; reprinted with a third corrected edition of the "Reflections, &c. in 1705, 8vo. He ſays, that this "Tale is of a very irreligious nature, and a crude banter upon all that is eſteemed as ſacred among all ſects and religions among men;" and his judgement of that famous piece is confirmed by that of Mr. Moyle, in the following paſſage: "I have read over the 'Tale of a Tub.' There is a good deal of wild wit in it, which pleaſes by its extravagance and uncommonneſs; but I think it, upon the whole, the profaneſt piece of ribaldry, which has appeared ſince the days of Rabelais, the great original of banter and ridicule."

His "Reflections" were publiſhed, we have ſaid, in 1694. In 1695, he publiſhed, in the "Philoſophical Tranſactions," an "Abſtract" of Agoſtino Scilla's book concerning marine bodies, which are found petrified in ſeveral places at land; and, in 1697, a "Vindication" of that abſtract, which was ſubjoined

ſubjoined to Dr. John Arbuthnot's Examination of Dr. Woodward's Account of the Deluge," &c. In 1701, he publiſhed "The Hiſtory of Rome from the death of Antoninus Pius to the death of Severus Alexander," in 8vo. He paid great deference to the authority of medals in illuſtrating this hiſtory, and prefixed ſeveral tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and Vaillant. This work was undertaken at the direction of Bp. Burnet, and intended for the uſe of his lordſhip's royal pupil, the Duke of Glouceſter, who, however, did not live to ſee it finiſhed. It was therefore dedicated to the biſhop, to whom Wotton had been greatly obliged in his youth, and who afterwards, in 1705, gave him a prebend in the church of Saliſbury. This hiſtory was eſteemed no inconſiderable performance: M. Leibnitz immediately recommended it to his late majeſty, then electoral prince of Honover; and it was the firſt piece of Roman hiſtory which he read in our language.

In 1706, Wotton preached a viſitation-ſermon, at Newport-Pagnel in Bucks, againſt Tindal's book of "The Rights of the Chriſtian Church," and printed it. This was the firſt anſwer that was written to that memorable performance; and it was alſo the firſt piece which Wotton publiſhed as a divine. In 1707, abp. Teniſon preſented him with the degree of doctor of divinity. In 1708, he drew up a ſhort view of Dr. Hickes's "Theſaurus: the appendix and notes are Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of œconomy, obliged him to retire into South Wales; where, though he had much leiſure, he had few books. Yet, being too active in his nature to bear idleneſs, he drew up, at the requeſt of Browne Willis, eſq. who afterwards publiſhed them, the "Memoirs of the Cathedral Church of St. David, in 1717," and of "Landaff" in 1719. Here he alſo wrote his "Miſcellaneous Diſcourſes relating to the traditions and uſages of the Scribes and Phariſees," &c. which was printed 1718, in 2 vols, 8vo. Le Clerc tells us, that "great advantage may be made by reading the writings of the Rabbins; and that the public is highly obliged to Mr. Selden, for inſtance, and to Dr. Lightfoot, for the aſſiſtances which they have drawn thence, and communicated to thoſe who ſtudy the Holy Scripture. Thoſe who do not read their works, which are not adapted to the capacity of every perſon, will be greatly obliged to Dr. Wotton for the introduction which he has given them into that kind of learning." In 1719, he publiſhed a ſermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniſcience.

After

After his return from Wales, he preached a ſermon in Welch before the Britiſh Society in 1722; and was perhaps the only Engliſhman who ever attempted to preach in that language. The ſame year, his account of the life and writings of Mr. Thomas Stanley was publiſhed at Eyſenach, at the end of Scævola Sammarthanus's "Elogia Gallorum." In 1723, he printed in the "Bibliotheca Literaria" an account of the "Caernarvon Record," a manuſcript in the Harleian library. This manuſcript is an account of ſeveral antient Welſh tenures, and had ſome relation to the Welſh laws, which he was buſy in tranſlating. He undertook that laborious work at the inſtance of Wake, who knew that the trouble of learning a new and very difficult language would be no diſcouragement to Dr. Wotton. It was publiſhed in 1730, under this title: "Cyſreithjeu Hywel Dda, ac erail; ceu, Leges Wallicæ Eccleſiaſticæ & Civiles Hoeli Boni, & aliorum Walliæ principum, quas ex variis Codicibus Manuſcriptis eruit, interpretatione Latina, notis & gloſſario illuſtravit Gulielmus Wottonus," in folio. But this was a poſthumous work: for he died Feb. 13, 1726. He left a daughter, who was the wife of the late Mr. William Clarke, canon-reſidentiary of Chicheſter. After his death came out his "Diſcourſe concerning the confuſion of languages at Babel, 1730," in 8vo; as did, the ſame year, his "Advice to a young Student, with a Method of Study for the four firſt Years." He was likewiſe the author of five anonymous pamphlets: 1. "A Letter to Euſebia, 1707." 2. "The Caſe of the preſent Convocation conſidered, 1711." 3. "Reflections on the preſent Poſture of Affairs, 1712." 4. "Obſervations on the State of the Nation, 1713." 5. "A Vindication of the Earl of Nottingham, 1714."

What diſtinguiſhed him from other men chiefly was his memory: his ſuperiority ſeems to have lain in the ſtrength of that faculty; for, by never forgetting any thing, he became immenſely learned and knowing; and, what is more, his learning (as one expreſſes it) was all in ready caſh, which he was able to produce at ſight. He lived at a ſeaſon when a man of learning would have been better preferred than he was; but it is ſuppoſed that ſome part of his conduct, which was very exceptionable, prevented it.

WOTTON (EDWARD), an eminent phyſician, was born at Oxford in 1492, and educated at the ſchool near Magdalen-college, of which college he became *demy*, and took a bachelor's degree in 1513. Biſhop Fox, founder of Corpus Chriſti college was his patron, by whoſe intereſt he was appointed *ſocius compar* and Greek lecturer of that new foundation, and continued there till 1520, when he obtained leave to travel

travel into Italy for three years. It appears that he ſtudied phyſic on the continent, for he had a doctor's degree conferred upon him at Padua. After his return he reſumed his lectureſhip, and was incorporated doctor of phyſic towards the end of 1525. He became very eminent in his profeſſion, firſt about Oxford, and then in London; and was a member of the college of phyſicians, and phyſician to Henry VIII. He died Oct. 5, 1555, and lies buried in St. Alban's church, London. Dr. Aikin obſerves, that he was the firſt of our Engliſh phyſicians who particularly applied to the ſtudy of natural hiſtory. He made himſelf famous at home and abroad by his book, intituled, "De Differentiis Animalium, lib. X. Paris, 1552;" on which Geſner and Poſſevin have beſtowed much praiſe. See alſo Haller; Boerh. Meth. Stud. Med.; Biblioth. Med.; and Thuanus Hiſt. Dr. Wotton alſo began a Hiſtory of Inſects, but left it to Mouffet to finiſh.

WOUVERMAN (Philip), an excellent painter of Holland, was born at Haerlem in 1620, and was the ſon of Paul Wouverman, a tolerable hiſtory-painter, of whom, however, he did not learn the principles of his art, but of John Wynants, an excellent painter of Haerlem. It does not appear that he ever was in Italy, or ever quitted the city of Haerlem; though no man deſerved more the encouragement and protection of ſome powerful prince than he did. He is one inſtance, among a thouſand, to prove, that oftentimes the greateſt merit remains without either recompence or honour. His works have all the excellences we can wiſh; high finiſhing, correctneſs, agreeable compoſitions, and a taſte for colouring, joined with a force that approaches to the Caracci's. The pieces he painted in his latter time have a grey or blueiſh caſt: they are finiſhed with too much labour, and his grounds look too much like velvet: but thoſe he did in his prime are free from theſe faults, and equal in colouring and correctneſs to any thing Italy can produce. Wouverman generally enriched his landſcapes with huntings, halts, encampment of armies, and other ſubjects where horſes naturally enter, which he deſigned better than any painter of his time: there are alſo ſome battles and attacks of villages by his hand. Theſe beautiful works, which gained him great reputation, did not make him rich: on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly; and, though he painted very quick and was very laborious, had much ado to maintain himſelf. The miſery of his condition determined him not to bring up any of his children to painting: in his laſt hours, which happened at Haerlem in 1688, he burnt a box filled with his ſtudies and deſigns; ſaying, "I have been ſo ill-

paid

paid for my labours, that I would not have thoſe deſigns engage my ſon in ſo miſerable a profeſſion."

WRAY (DANIEL) was educated at the Charter-houſe, and was ſuppoſed in 1783 to have been the oldeſt ſurvivor of any perſon educated there; whence he went to Queen's college, Cambridge. His father was Sir Daniel Wray, knt. formerly a ſoap-boiler in London, but retired from buſineſs, and reſided in Charter-houſe-ſquare. His memory is ſtill reflected on with a degree of pleaſure by ſome *(quibuſdam perpaucis)* who can revive the long-buried ideas of what paſſed at that ſchool about the year 1716 or 17; when Sir Daniel was always ready, if any body was wanted, to beg a half holiday on Tueſday afternoons. Mr. Wray was many years a deputy-teller of the exchequer under the earl of Hardwicke, but reſigned ſome years ago; his great punctuality and exactneſs in any buſineſs he undertook making the conſtant attendance at the office troubleſome to him. He was an excellent critic in the Engliſh language; an accompliſhed judge of polite literature, of virtu, and the finer arts; and deſervedly a member of moſt of our learned ſocieties, the Royal, the Britiſh Muſeum, the Antiquarian, &c. at all of which, as his health permitted, he gave conſtant attendance. He was elected F.A.S. 1740-1, and was one of the vice-preſidents. He was alſo F.R.S. and one of the truſtees of the Britiſh Muſeum. In the firſt volume of the Archæologia, p. 128, are printed "Notes on the walls of antient Rome," communicated by him in 1756; and "Extracts from different Letters from Rome, giving an Account of the Diſcovery of a moſt beautiful Statue of Venus, dug up there 1761." He was a member of Queen's college, Cambridge, to the laſt; and in his younger days had made the tour of France and Italy with two reſpectable friends, the ſon of lord-chancellor King, and the earl of Morton, He died Dec. 29, 1783, in his 82d year, much regretted by his ſurviving friends, to whoſe eſteem he was entitled by the many worthy and ingenious qualities which he poſſeſſed. There is a large copper medallion of him, a ſtriking repreſentation in profile with his own hair in the antique form, inſcribed—DANIEL WRAY ANGLVS. AET. XXIV. Exergue, 1726, G. POZZO F.—Rev. NIL ACTVM REPVTANS SI QVID SVPERESSET AGENDVM.—The qualities of his heart were as diſtinguiſhed as thoſe of his mind; the rules of religion, of virtue, and morality, having regulated his conduct from the beginning to the end of his days. He was married to a lady of merit equal to his own, the daughter of —— Darrel, eſq. of Richmond, and may be ſaid to have been, through life, a fortunate and reſpectable member of ſociety.

WREN

WREN (CHRISTOPHER), a learned and moſt illuſtrious Engliſh architect and mathematician, was deſcended from an antient family of that name at Bincheſter, in the biſhopric of Durham. His grandfather, Francis Wren, citizen of London, was born in 1552, and died in 1624. He left two ſons, Matthew and Chriſtopher: Matthew, the elder, ſhall be ſpoken of by and by: of Chriſtopher, the younger, and father of our architect, it may ſuffice to obſerve, that he was fellow of St. John's college, Oxford, afterwards chaplain to Charles I. and rector of Knoyle in Wiltſhire; made dean of Windſor in 1635; and preſented to the rectory of Haſely in Oxfordſhire in 1638; and that he died at Blechindon, in the ſame county, 1658, at the houſe of Mr. William Holder, rector thereof, who had married his daughter. Being regiſtrar at Windſor to the moſt noble order of the Garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuſcripts of Gonvile and Caius college in Cambridge; he was alſo a man well ſkilled in all the branches of the mathematics.

His ſon Chriſtopher, who is the ſubject of this article, was born at Knoyle Oct. 20, 1632: and, while very young, diſcovered a ſurpriſing turn for learning, eſpecially for the mathematics. He was ſent to Oxford, and admitted a gentleman-commoner at Wadham-college, at about fourteen years of age: and the advancements he made there in mathematical knowledge, before he was ſixteen, were, as we learn from the following teſtimony of a moſt able judge, very extraordinary, and even aſtoniſhing. "Dn. Chriſtophorus Wren, Collegii Wadhamenſis Commenſalis generoſus, admirando prorſus ingenio juvenis, qui nondum ſexdecim annos natus, Aſtronomiam, Gnomicam, Staticam, Mechanicam, præclaris inventis auxit, ab eoque tempore continuo augere pergit. Et revera is eſt, a quo magna poſſum, neque fruſtra, propediem expectare." He took a bachelor of arts degree in 1650, and a maſter's in 1652; having been choſen fellow of All-Souls college. Soon after, he became one of that ingenious and learned ſociety, who then met at Oxford for the improvement of natural and experimental philoſophy.

Aug. 1657, he was choſen profeſſor of aſtronomy in Greſham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge. In 1658, he read a deſcription of the body and different phaſes of the planet Saturn, which ſubject he propoſed to purſue; and the ſame year communicated ſome demonſtrations concerning Cycloids to Dr. Wallis, which were afterwards publiſhed by the doctor at the end of his treatiſe upon that ſubject.

About

About that time alſo, he ſolved the problem propoſed by Paſcal, under the feigned name of John de Montfort, to all the Engliſh mathematicians; and returned another to the mathematicians in France, formerly propoſed by Kepler, and then ſolved likewiſe by himſelf, of which they never gave any ſolution. He did not continue long at Greſham-college; for, Feb. 5, 1660-1, he was choſen Savilian profeſſor of aſtronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it in May; and, in September, was created doctor of civil law: and how far he then anſwered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Iſaac Barrow, who, in his oration at Greſham-college the year following, gives him this character: "Certiſſime conſtat, ut præcociores neminem unquam prætuliſſe ſpes, ita nec maturiores quenquam fructus protuliſſe; prodigium olim pueri, nunc miraculum viri, imo dæmonium hominiis; atque, ne mentiri videar, ſuffecerit nominâſſe ingenioſiſſimum & optimum Chriſtophorum Wrennum."

Among his other eminent accompliſhments, he had gained ſo conſiderable a ſkill in architecture, that he was ſent for the ſame year from Oxford, by order of Charles II, to aſſiſt Sir John Denham, ſurveyor-general of his majeſty's works. In 1663, he was choſen fellow of the Royal ſociety; being one of thoſe who were firſt appointed by the council after the grant of their charter. Not long after, it being expected that the king would make the ſociety a viſit, the lord Brounker, then preſident, by a letter deſired the advice of Dr. Wren, who was then at Oxford, concerning the experiments which might be moſt proper for his majeſty's entertainment: to whom the doctor recommended principally the Torricellian experiment, and the weather-needle, as being not bare amuſements, but uſeful, and likewiſe neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illuſtrious body, by many curious and uſeful diſcoveries in aſtronomy, natural philoſophy, and other ſciences, related in the "Hiſtory of the Royal Society:" where the ingenious author Sprat, who was a member of it, has inſerted them from the regiſters and other books of the ſociety to 1665. Among other of his productions there enumerated is a lunar globe, repreſenting not only the ſpots and various degrees of whiteneſs upon the ſurface, but the hills, eminences, and cavities; and not only ſo, but, as you turn it to the light, ſhewing all the menſtrual phaſes, with the manifold appearances that happen from the ſhadows of the mountains and valleys. This lunar globe was formed, not merely at the requeſt of the Royal Society, but likewiſe by the command of Charles II. whoſe pleaſure, for the proſecuting and perfecting

of

of it was ſignified by a letter under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall, the 17th of May, 1661, and directed to Dr. Wren, Savilian profeſſor at Oxford. His majeſty received the globe with ſatisfaction, and ordered it to be placed among the curioſities of his cabinet. It is made in ſolid work, accurately repreſenting the moon's figure from the beſt tubes. On the pedeſtal is engraved this inſcription, and underneath a ſcale of miles:

" Carolo Secundo
" M. BR. FR. ET. HIB. R.
" Cujus amplitudini quia unus non
" Sufficit
" Novum hunc orbem Selenoſſphærio
" Expreſſum
" D. D. D.
CHR. WREN."

In 1665, he went over to France, where he not only ſurveyed all the buildings of note in Paris, and made excurſions to other places, but took particular notice of what was moſt remarkable in every branch of mechanics, and contracted acquaintance with all the conſiderable virtuoſi. Upon his return home, he was appointed architect and one of the commiſſioners for the reparation of St. Paul's cathedral: as appears from Mr. Evelyn's dedication to him of "The Account of Architects and Architecture, 1706," folio, where we have the following account. "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as I frequently do, the ſad and deplorable condition it was in; when, after it had been made a ſtable of horſes, and a den of thieves, you, with other gentlemen and myſelf, were by the late king Charles named to ſurvey the dilapidations, and to make report to his majeſty, in order to a ſpeedy reparation. You will not, as I am ſure, forget the ſtruggle we had with ſome who were for patching it up any how, ſo the ſteeple might ſtand, inſtead of new building; when, to put an end to the conteſt, five days after, that dreadful conflagration happened, out of whoſe aſhes this phœnix is riſen, and was by providence deſigned for you." Within a few days after the fire, which began Sept. 2, 1666, he drew a plan for a new city, of which Oldenburg, the ſecretary of the Royal Society, gave an account to Mr. Boyle. "Dr. Wren," ſays he, "has drawn a model for a new city, and preſented it to the king, who produced it himſelf before his council, and manifeſted much approbation of it. I was yeſterday morning with the doctor, and ſaw the model, which methinks does ſo well provide for ſecurity, conveniency, and beauty, that I can ſee nothing wanting as to theſe three main articles: but whether

it has conſulted with the populouſneſs of a great city, and whether reaſons of ſtate would have that conſulted with, is a quære with me," &c.

Upon the deceaſe of Sir John Denham, in March, 1688, he ſucceeded him in the office of ſurveyor-general of his majeſty's works. The theatre at Oxford will be a laſting monument of his great abilities as an architect; which curious work was finiſhed by him in 1669. As in this ſtructure the admirable contrivance of the flat roof, being eighty feet over one way, and ſeventy the other, without any arched work or pillars to ſupport it, is particularly remarkable; it hath been both largely deſcribed, and likewiſe delineated, by the ingenious Dr. Plott, in his "Natural Hiſtory of Oxfordſhire." But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when, beſides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public ſtructures, which had been deſtroyed by that dreadful calamity, were rebuilt from his deſigns, and under his direction; in the management of which affair he was aſſiſted in the meaſurements and laying out of private property by the ingenious Mr. Robert Hooke. The variety of buſineſs in which he was by this means engaged requiring his conſtant attendance and concern, he reſigned his Savilian profeſſorſhip at Oxford in 1673; and the year following he received from the king the honour of knighthood. He was one of the commiſſioners who, at the motion of Sir Jonas Moore, ſurveyor-general of the ordnance, had been appointed by his majeſty to find a proper place for erecting a royal obſervatory; and he propoſed Greenwich, which was approved of. Aug. 10, 1675, the foundation of the building was laid; which, when finiſhed under the direction of Sir Jonas, with the advice and aſſiſtance of Sir Chriſtopher, was furniſhed with the beſt inſtruments for making aſtronomical obſervations; and Mr. Flamſted was conſtituted his majeſty's firſt profeſſor there.

About this time he married the daughter of Sir Thomas Coghill, of Blechington, in Oxfordſhirre, by whom he had one ſon of his own name; and, ſhe dying ſoon after, he married a daughter of William lord Fitzwilliam, baron of Lifford in Ireland, by whom he had a ſon and a daughter. In 1680, he was choſen preſident of the Royal Society; afterwards appointed architect and commiſſioner of Chelſea-college; and, in 1684, principal officer or comptroller of the works in the caſtle of Windſor. He ſat twice in parliament, as a repreſentative for two different boroughs; firſt, for Plympton in Devonſhire in 1685, and again in 1700 for Mel-

Melcomb-Regis in Dorſetſhire. While he continued ſurveyor-general, he lived in a houſe in Scotland-yard, adjoining to Whitehall; but, after his removal from that place in 1718, he dwelt occaſionally in St. James's ſtreet, Weſtminſter. He died Feb. 25, 1723, aged 91, and was interred with great ſolemnity in St. Paul's cathedral, in the vault under the ſouth wing of the choir, near the eaſt end. Upon a flat ſtone, covering the ſingle vault, which contains his body, is a plain Engliſh inſcription; and another inſcription upon the ſide of a pillar, in theſe terms:

"Subtus conditur,
"Hujus Eccleſiæ & Urbis conditor,
"CHRISTOPHERUS WREN:
"Qui vixit annos ultra nonaginta,
"Non ſibi, ſed bono publico.
"Lector, ſi monumentum requiris,
"Circumſpice.
"Obiit 25 Feb. ann. MDCCXXIII, ætat XCI."

As to his perſon, he was low of ſtature, and thin; but, by temperance and ſkilful management, for he was not unacquainted with anatomy and phyſic, he enjoyed a good ſtate of health to a very unuſual length of life. He was modeſt, devout, ſtrictly virtuous, and very communicative of what he knew. Beſides his peculiar eminence as an architect, his learning and knowledge were very extenſive in all the arts and ſciences, and eſpecially in the mathematics. Mr. Hooke, who was intimately acquainted with him, and very able to make a juſt eſtimate of his abilities, has compriſed his character in theſe few but comprehenſive words: "I muſt affirm," ſays he, "that, ſince the time of Archimedes, there ſcarcely ever has met in one man, in ſo great a perfection, ſuch a mechanical hand, and ſo philoſophical a mind." And a greater than Hooke, even the illuſtrious and immortal Newton, whoſe ſignet ſtamps an indelible character, ſpeaks thus of him, with other eminent men: "D. Chriſtophorus Wrennus, Eques Auratus, Johannes Walliſius S. T. D. & D. Chriſtianus Hugenius, hujus ætatis Geometrarum facile principes." Mr. Evelyn, in the dedication referred to above, tells him, that "he inſcribed his book with his name, partly through an ambition of publicly declaring the great eſteem I have ever had," ſays he, "of your virtues and accompliſhments, not only in the art of building, but through all the learned cycle of the moſt uſeful knowledge and abſtruſer ſciences, as well as of the moſt polite and ſhining; all which is ſo juſtly to be allowed you, that you need no panegyric, or other hiſtory, to eternize them, than the greateſt city of the univerſe, which you have rebuilt and beautified, and are ſtill improving: wit-

neſs the churches, the royal courts, ſtately halls, magazines, palaces, and other public ſtructures; beſides that, you have built of great and magnificent in both the univerſities, at Chelſea, and in the country; and are now advancing of the royal Marine-hoſpital at Greenwich: all of them ſo many trophies of your ſkill and induſtry, and conducted with that ſucceſs, that, if the whole art of building were loſt, it might be recovered and found again in St. Paul's, the hiſtorical pillar, and thoſe other monuments of your happy talent and extraordinary genius."

The note below [A] contains a catalogue of the churches of the city of London, royal palaces, hoſpitals, and public edifices, built by Sir Chriſtopher Wren, ſurveyor-general of the royal works during fifty years, viz. from 1668 to 1718.

Among the many public buildings erected by him in the city of London, the church of St. Stephen in Walbroke, that of St. Mary-le-Bow, the Monument, and the cathedral of St. Paul, have more eſpecially drawn the attention of foreign connoiſſeurs. "The church of Walbroke," ſays a certain writer, "ſo little known among us, is famous all over Eu-

[A] St. Paul's cathedral.
Allhallows the Great.
Allhallows, Bread-ſtreet.
Allhallows, Lombard-ſtreet.
St. Alban, Wood-ſtreet.
St. Anne and Agnes.
St. Andrew, Wardrobe.
St. Andrew, Holborn.
St. Antholin.
St. Auſtin.
St. Bene't, Graſschurch.
St. Bene't, Paul's-Wharf.
St. Bene't, Fink.
St. Bride.
St. Bartholomew.
Chriſt-Church.
St. Clement, Eaſt-cheap.
St. Clement Danes.
St. Dionis Back-church.
St. Edmund the King.
St. George, Botolph-lane.
St. James, Garlic-hill.
St. James, Weſtminſter.
St. Lawrence Jewry.
St. Michael, Baſing-hall.
St. Michael Royal.
St. Michael, Queenhithe.
St. Michael, Wood-ſtreet.
St. Michael, Crooked-lane.
St. Martin, Ludgate.
St. Matthew, Friday-ſtreet.
St. Michael, Cornhill.
St. Margaret, Lothbury.
St. Margaret Pattens.
St. Mary Abchurch.
St. Mary Aldermanbury.
St. Mary le Bow.
St. Mary Magdalen.
St. Mary Somerſet.
St. Mary at Hill.
St. Nicolas Cole Abbey.
St. Olave Jewry.
St. Peter, Cornhill.
St. Swithin, Cannon-ſtreet.
St. Stephen, Walbrooke.
St. Stephen, Colman-ſtreet.
St. Mildred, Bread-ſtreet.
St. Magnus, London-bridge.
St. Foſter's Church.
St. Mildred, Poultry.
Weſtminſter Abbey, *repaired.*
St. Chriſtopher.
St. Dunſtan in the Eaſt.
St. Mary Aldermary.
St. Sepulchre's.
The Monument.
Cuſtom-Houſe, London.
Wincheſter-Caſtle.
Hampton-Court.
Chelſea-Hoſpital.
Greenwich-Hoſpital.
Theatre at Oxford.
Trinity-college Library, Cambridge.
Emanuel-college Chapel, Cambridge.
&c. &c.

rope,

rope, and is juſtly reputed the maſter-piece of the celebrated Sir Chriſtopher Wren. Perhaps Italy itſelf can produce no modern building that can vie with this in taſte or proportion. There is not a beauty, which the plan would admit of, that is not to be found here in its greateſt perfection; and foreigners very juſtly call our judgement in queſtion, for underſtanding its graces no better, and allowing it no higher a degree of fame." The ſteeple of St. Mary-le-Bow, which is particularly grand and beautiful, ſtands upon an old Roman cauſey, that lies eighteen feet below the level of the preſent ſtreet; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order, the pedeſtal of which is forty feet high and twenty-one ſquare, the diameter of the column fifteen feet, and the altitude of the whole 202; which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in 1671, and finiſhed in 1677. As to St. Paul's church, the firſt ſtone was laid the 21ſt of June, 1675; and the body of it finiſhed, and the croſs ſet up, in 1711; though many other works, neceſſary to perfect and adorn the magnificent ſtructure, were done afterwards.

Sir Chriſtopher Wren never printed any thing himſelf; but ſeveral of his works have been publiſhed by others: ſome in the "Philoſophical Tranſactions," and ſome by Dr. Wallis and other friends; while ſome are ſtill remaining in manuſcript.

WREN (Matthew), an Engliſh prelate, was the eldeſt ſon of Francis Wren, citizen of London, and uncle of Sir Chriſtopher Wren, of whom an account has been juſt now given. He was at firſt ſtudent, and then fellow, of Pembroke-hall in Cambridge; afterwards chaplain to Andrews, biſhop of Winchester; then maſter of Peter-Houſe; then chaplain to Charles I. while he was prince of Wales; then prebendary of Winchester, and dean of Windſor, in 1628; prebendary of Weſtminſter in 1634, and about the ſame time biſhop of Hereford; ſoon after tranſlated to Norwich; and thence, in 1638, to Ely. After the meeting of the long parliament, his eſtate was ſeized, and himſelf was impriſoned in the Tower, where he lay for near eighteen years. Upon the reſtoration of Charles II, he was reſtored to his biſhopric; and died at Ely-Houſe in London, 1660, aged 81. He was interred in a vault under the chapel of Pembroke-Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and diſtinguiſhed himſelf by ſome publications; as, 1. "Increpatio Bar Jeſu, ſive Polemicæ adſertiones ſocorum aliquot Sacræ Scripturæ ab impoſturis perverſionum in Catecheſi Racoviana. Lond. 1660," in 4to, and reprinted in the

ninth volume of the "Critici Sacri," 2. "The abandoning of the Scots Covenant, 1661," 4to. 3. "Epiſtolæ Variæ ad Viros doctiſſimos;" particularly to Gerard John Voſſius. 4. Two "Sermons;" one printed in 1627, the other in 1662.

WREN (MATTHEW), eldeſt ſon of the preceding, was educated at Cambridge; became ſecretary to the earl of Clarendon; was burgeſs for St. Michael in Cornwall, to ſerve in the parliament that began in May, 1661; and at laſt ſecretary to James duke of York. In this poſt he continued till his death, which happened in June 1672, when he was about forty-two years of age. He wrote, 1. "Conſiderations on Mr. Harrington's Commonwealth of Oceana, reſtrained to the firſt part of the preliminaries, London, 1657," in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham-college in Oxford, who had deſired him to give his judgement concerning Mr. Harrington's "Oceana." 2. "Monarchy aſſerted; or, the State of Monarchical and Popular Government, in vindication of the Conſiderations on Mr. Harrington's 'Oceana,' London, 1659," in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Bruſſels the 25th of July 1659, and printed in the appendix to the doctor's "Life," was very ſolicitous, that Mr. Wren ſhould undertake a confutation of Hobbes's "Leviathan:" "I hope," ſays he, "it is only modeſty in Mr. Wren, that makes him pauſe upon undertaking the work you have recommended to him; for I dare ſwear, by what I have ſeen of him, he is very equal to anſwer every part of it: I mean, every part that requires an anſwer. Nor is there need of a profeſſed divine to vindicate the Creator from making man a verier beaſt than any of thoſe of the field, or to vindicate ſcripture from his licentious interpretation. I dare ſay, he will find ſomewhat in Mr. Hobbes himſelf, I mean, in his former books, that contradicts what he ſets forth in this, in that part in which he takes himſelf to be moſt exact, his beloved philoſophy. And ſure there is ſomewhat due to Ariſtotle and Tully, and to our univerſities, to free them from his reproaches; and it is high time, if what I hear be true, that ſome tutors read his Leviathan, inſtead of the others, to their pupils. Mr. Hobbes is my old friend, yet I cannot abſolve him from the miſchiefs he hath done to the king, the church, the laws, and the nation; and ſurely there ſhould be enough to be ſaid to the politics of that man, who, having reſolved all religion, wiſdom, and honeſty, into an implicit obedience to the laws eſtabliſhed, writes a book of policy, which, I may be bold to ſay, muſt be, by the eſtabliſhed

laws

laws of any kingdom or province in Europe, condemned for impious and ſeditious: and therefore it will be very hard if the fundamentals of it be not overthrown. But I muſt aſk both yours and Mr. Wren's pardon for enlarging ſo much, and antedating thoſe animadverſions he will make upon it."

WRIGHT (NATHAN), of Barwell, Leiceſterſhire, bariſter at law, was elected recorder of Leiceſter in 1680; called by writ, April 11, 1692, to take the degree of ſerjeant at law; knighted Dec. 30, 1696, and made king's ſerjeant. On the refuſal of the Lords Chief Juſtices Holt and Treby, and Trevor the attorney-general, to accept the great ſeal, which was taken from lord Somers, it was delivered to Sir Nathan, with the title of lord-keeper, May 21, 1700. As he was raiſed to this ſituation by the Tories, ſo he ſeems to have acted in conformity to the views of that party. Burnet ſays, that many gentlemen of good eſtates and antient families were put out of the commiſſion of the peace by him, for no other viſible reaſon, but becauſe they had gone in heartily to the Revolution, and had continued zealous for king William; and, at the ſame time, men of no worth nor eſtate, and known to be ill-affected to queen Anne's title, and to the Proteſtant ſucceſſion, were put in. He adds, that the lord-keeper was a "zealot to the party, and was become very exceptionable in all reſpects. Money, as was ſaid, did every thing with him; only in his court, I never heard him charged for any thing but great ſlowneſs, by which the chancery was become one of the heavieſt grievances of the nation." The ſame author likewiſe ſays, that the lord-keeper "was ſordidly covetous, and did not at all live ſuitable to that high poſt: he became extremely rich, yet I never heard him charged with bribery in his court." One of the moſt remarkable events that happened while he was in office, was his ſentence for diſſolving the Savoy, July 13, 1702; and in the ſame year, Nov. 30, he reverſed a decree of his great predeceſſor lord Somers. Sir Nathan's removal, however, which happened in May 1705, was "a great loſs to the church." He paſſed the remainder of his days in a happy retirement, beloved and reſpected, at Caldecot-Hall, in Warwicſhire, where he died Aug. 4, 1721.

WRIGHT (SAMUEL) was born Jan. 30, 1682-3, being eldeſt ſon of Mr. James Wright, a Nonconformiſt miniſter at Retford, in the county of Nottingham, by Mrs. Eleanor Cotton, daughter of Mr. Cotton, a gentleman of Yorkſhire, and ſiſter to the Rev. Mr. Thomas Cotton of Weſtminſter, whoſe funeral-ſermon his nephew preached and publiſhed. At eleven years old he loſt his father, being then at ſchool at Attercliffe

in Yorkſhire, whence he removed to Darton in the ſame county, under the care of his grandmother and his uncle Cotton. At ſixteen he ſtudied under the care of the Rev. Mr. Jollie, at Attercliffe, whom about the age of twenty-one he quitted, and went to his uncle's houſe at the Haigh, where he officiated as his chaplain; and after his death he came to London, having preached only three or four ſermons in the country. He lived a little while in his uncle's family at St. Giles's, and thence went to be chaplain to lady Suſannah Lort, at Turnham-green, and was choſen to preach the Lord's-day evening-lecture at Mr. Cotton's, at St. Giles's. Being ſoon after invited to aſſiſt Dr Groſvenor at Croſby-ſquare meeting, he quitted lady Lort and St. Giles's, and was ſoon after choſen to carry on the evening-lecture in Southwark, in conjunction with the Rev. Mr. Haman Hood; who ſoon quitting it, it devolved on Mr. Wright, then only twenty-three. On the death of Mr. Matthew Sylveſter, 1708, he was choſen paſtor of the congregation at Blackfriers, which increaſed conſiderably under his care, and where he continued many years, till he removed to Carter-lane, which meeting-houſe was built for him, and opened by him Dec. 5, 1734, with a ſermon on 2 Chron. vi. 40. His ſermons, printed ſingly, amount to near forty. But his moſt conſiderable work was his "Treatiſe on the New Birth, or, The being born again, without which it is impoſſible to enter into the Kingdom of God," which had gone through fifteen editions before his death. Dr. Wright is traditionally underſtood to have been the author of the ſong, "Happy Hours, all Hours excelling." He was remarkable for the melody of his voice and the beauty of his elocution. Archbiſhop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-houſe, but in a large porch belonging to the old place in Blackfriers. He married, in 1710, the widow of his predeceſſor Mr. Sylveſter, daughter of the Rev. Mr. Obadiah Hughes, miniſter of the Diſſenting Congregation at Enfield, aunt to the late Dr. Obadiah Hughes, by whom he had one ſon, ſince dead, a tradeſman in the city, and one daughter, married to a citizen in Newgate-ſtreet, a moſt accompliſhed woman, but who became the victim of her own imprudence. He died April 3, 1746, at Newington-green, which was his reſidence. His funeral-ſermon was preached at Carter-lane meeting by Dr. Milner; and another, at the ſame place, by Dr. Obadiah Hughes, who wrote his epitaph.

WRIGHT (EDWARD), an ingenious Engliſh traveller, travelled with the late earl of Macclesfield (then lord Parker) in the years 1720, 1721, and 1722. His "Obſervations were

were publiſhed in 2 vols. 4to, 1730. His ſtyle is bad in proſe, and worſe in rhyme; but his matter and remarks are judicious and improving.

WRIGHT (ABRAHAM) was born in London in 1611. He was author of "Delitiæ Delitiarum," printed at Oxford in 1637. He publiſhed alſo "A Commentary on the Pſalms," in folio, 1661; "A Commentary on the Pentateuch;" Five Sermons; and a Collection of Poems, which he called "Parnaſſus Biceps." He died in 1690. He was ſeveral times public orator at Oxford, where he alſo diſcharged every other office of honour, and was always remarkable for his loyalty. During the uſurpation, he lived as private tutor in various families; but at the Reſtoration retired to the living of Oakham, which he had before refuſed, from his unwillingneſs to take the Covenant.

WYAT (Sir THOMAS) was one of the moſt learned and accompliſhed perſons in the court of Henry VIII. by whom he was ſent on various embaſſies. Some of his poetical works were printed in 1565, with thoſe of the earl of Surrey. Sir Thomas was the firſt that verſified the "Whole Booke of the Pſalms" in Engliſh verſe. He died 1541, aged 38.

WYCHERLEY (WILLIAM), an eminent Engliſh comic poet, and eldeſt ſon of Daniel Wycherley, of Cleve, in Shropſhire, Eſq. was born about 1640. At fifteen years of age he was ſent to France, in the weſtern parts of which he reſided, upon the banks of the Charante, where he was often admitted to the converſation of one of the moſt accompliſhed ladies of the court of France, madame de Montauſier, celebrated by Voiture in his "Letters." A little before the reſtoration of Charles II, he became a gentleman-commoner of Queen's college in Oxford: he lived in the provoſt's lodge, and was entered in the public library under the title of "Philoſophiæ ſtudioſus," in July 1660. He left the univerſity without being matriculated, or any degree conferred on him; having, according to Wood, been by Dr. Barlow reconciled to the Proteſtant religion, which he had a little before deſerted in his travels. He afterwards entered himſelf of the Middle Temple; but, making his firſt appearance in town in a reign when wit and gaiety were the favourite diſtinctions, he ſoon quitted the dry ſtudy of the law, and purſued things more agreeable to his own genius as well as to the taſte of the age. As nothing was likely to take better than dramatic performances, eſpecially comedies, he applied himſelf to the writing of theſe; and in about the ſpace of ten years publiſhed four: "Love in a Wood; or St. James's Park," in 1672; "The Gentleman-Dancing-Maſter," 1673; "Plain Dealer," in 1678;

and

and "Country Wife," in 1683. These were collected and printed together in 1712, 8vo.

Upon the publication of his first play, he became acquainted with several of the wits, both of the court and town; and likewise with the duchess of Cleveland, by whom, according to Mr. Dennis and the secret history of those times, he was admitted to the last degree of intimacy. Villiers, duke of Buckingham, had also the highest esteem for him: and, as master of the horse to the king, made him one of his equerries; as colonel of a regiment, captain-lieutenant of his own company, resigning to him at the same time his own pay as captain, with many other advantages. King Charles likewise shewed him signal marks of favour; and once gave him a proof of esteem, which perhaps never any sovereign prince before had given to an author, who was only a private gentleman. Wycherley happened to fall sick of a fever at his lodgings in Bow-street, Covent-Garden, when the king did him the honour to visit him; and, finding his body extremely weakened, and his spirits miserably shattered, he commanded him, as soon as he should be able to take a journey, to go to the south of France, believing that the air of Montpelier would contribute to restore him as much as any thing; and assured him, at the same time, that he would order him 500l. to defray the charges of the journey. Wycherley accordingly went into France, and, having spent the winter there, returned to England in the spring, entirely restored to his former vigour both of body and mind. The king, shortly after his arrival, told him, "that he had a son, who he had resolved should be educated like the son of a king; and that he could not chuse a more proper man for his governor than Mr. Wycherley;" for which service 1500l. per annum should be settled upon him.

But Wycherley (such is the uncertain state of all human affairs) lost the favour of the king and of the courtiers. Mr. Dennis relates, that, immediately after he had received the gracious offer above mentioned from the king, he went down to Tunbridge, to take either the benefit of the waters or the diversions of the place; when, walking one day upon the Wells-walk with his friend Mr. Fairbeard, of Gray's Inn, just as he came up to the bookseller's shop, the countess of Drogheda, a young widow, rich, noble, and beautiful, came to the bookseller, and enquired for "The Plain Dealer." Madam," says Mr. Fairbeard, "since you are for the Plain Dealer, there he is for you:" pushing Wycherley towards her. "Yes," says Wycherley, "this lady can bear plain dealing; for she appears to be so accomplished, that what would be compliment said to others, spoken to her would be plain dealing."

dealing." "No truly, ſir," ſaid the counteſs, "I am not without my faults, any more than the reſt of my ſex; and yet I love plain dealing, and am never more fond of it than when it tells me of them." "Then, madam," ſays Mr. Fairbeard, "you and the Plain Dealer ſeem deſigned by heaven for each other." In ſhort, Wycherly walked with the counteſs upon the walks, waited upon her home, viſited her daily at her lodgings while ſhe was at Tunbridge, and at her lodgings in Hatton-garden after ſhe went to London, where in a little time he got her conſent to marry her; which he did, by his father's command, without acquainting the king.

But this match, ſo promiſing in appearance both to his fortunes and to his happineſs, was neither more nor leſs than the actual ruin of both. As ſoon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majeſty's orders: and Wycherley's conduct after marriage occaſioned this to be reſented more heinouſly; for he ſeldom or never went near the court, which made him be thought downright ungrateful. But the true cauſe of his abſence was not known: in ſhort, the lady was jealous of him to diſtraction; jealous to that degree, that ſhe could not endure him to be one moment out of her ſight. Their lodgings were in Bow-ſtreet, Covent-garden, over againſt the Cock; whither if he at any time went with friends, he was obliged to leave the windows open, that his lady might ſee there was no woman in company: or ſhe would be immediately in a perfectly raving condition. However, ſhe made him ſome amends for theſe caprices by dying in a reaſonable time, and by ſettling her fortune on him: but, his title being diſputed after her death, the expence of the law and other incumbrances ſo far reduced him, that, not being able to ſatisfy the importunity of his creditors, he was thrown into priſon. Major Pack ſays, "I have been aſſured, that the bookſeller who printed his 'Plain Dealer,' by which he got almoſt as much money as the author gained reputation, was ſo ungrateful to his benefactor as to refuſe to lend him twenty pounds in his extreme neceſſities:" which is very ſuprizing and wonderful, conſidering the known generoſity and gratitude of that reſpectable order among traders.

In that confinement he languiſhed ſeven years; nor was he releaſed, till James II, going to ſee his "Plain Dealer," was ſo charmed with the entertainment, that he gave immediate orders for the payment of his debts; adding withal a penſion of 200l. per annum while he continued in England. But the bountiful intentions of that prince had not the deſigned effect, purely through his modeſty; he being aſhamed to

give

give the earl of Mulgrave, whom the king had ſent to demand it, a full account of his debts. He laboured under the weight of theſe difficulties till his father died; and then, too, the eſtate that deſcended to him was left under very uneaſy limitations, ſince, being only a tenant for life, he could not raiſe any money for the payment of his debts. However, he took a method of doing it that was in his power, though few ſuſpected it to be his choice; and this was, making a jointure. He had often declared, as major Pack ſays, that "he was reſolved to die married, though he could not bear the thoughts of living married again:" and accordingly, juſt at the eve of his death, married a young gentlewoman of 1500l. fortune, part of which he applied to the uſes he wanted it for. Eleven days after the celebration of theſe nuptials, Jan. 1, 1715, he died, and was interred in the vault of Covent-Garden church. He is ſaid to have requeſted very gravely of his wife upon his death-bed, that ſhe "would not take an old man for her ſecond huſband."

Beſides the plays abovementioned, he publiſhed a volume of poems in 1704, folio; and, in 1728, his "Poſthumous Works in proſe and verſe" were publiſhed by Mr. Lewis Theobald, in 8vo.

WYCK, a Flemiſh painter, was highly eſteemed for his ſtyle in landſcapes. He was born about the year 1640; and he died in London, but in what year is unknown. He was patroniſed and employed by Sir Godfrey Kneller in many of his beſt works. In that artiſt's celebrated portrait of the duke of Schomberg, the horſe is painted by Wyck.

WYKEHAM (William of), an Engliſh prelate of moſt reſpectable memory, was born at Wykeham, in Hampſhire, in 1324. His parents were perſons of good reputation and character, but in circumſtances ſo mean, that they could not afford to give their ſon a liberal education. However, this deficiency was ſupplied by ſome generous patron, who maintained him at ſchool at Wincheſter, where he was inſtructed in grammatical learning, and gave early proofs of his diligence and piety. The latter writers of his life have generally mentioned his removing from Wincheſter to Oxford, and continuing there almoſt ſix years; but they ſeem to have no ſufficient authority for what they ſay; and it does not appear that he ever had any academical degree, nor is there the leaſt tradition of his having belonged to any particular ſociety there. It has been always ſuppoſed, yet rather from a common tradition than from any authentic account, that his firſt and great benefactor was Nicolas Uvedale, lord of the manor of Wykeham, and governor of Wincheſter; and that, after he had gone through his ſchool education, he was taken into

into his patron's family, and became his ſecretary, and it plainly appears from antient writers, that he was ſecretary to the conſtable of Wincheſter-caſtle. He is ſaid to have been afterwards recommended by Uvedale to Edyngdon biſhop of Wincheſter, and by both to have been made known to king Edward III.

His being brought to court, and placed there in the king's ſervice, is related to have been when he was about two or three and twenty years of age: but the firſt office, which he appears upon record to have borne, was that of clerk of all the king's works in the manors of Henley and Yehamſtead. His patent for this is dated the 10th of May, 1356: and, the 30th of October following, he was made ſurveyor of the king's works at the caſtle and in the park of Windſor. It was by his advice and perſuaſion, that the king was induced to pull down great part of the caſtle of Windſor, and to rebuild it in the magnificent manner in which it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewiſe the ſole direction of the building of Queenborough-caſtle; the difficulties ariſing from the nature of the ground, and the lowneſs of the ſituation, did not diſcourage him from adviſing and undertaking this work; and in the event they only ſerved to diſplay more evidently the ſkill and abilities of the architect. Wykeham acquitted himſelf ſo well in the execution of theſe employments, that he gained a conſiderable place in his maſter's favour, and grew daily in his affections: nevertheleſs, his enemies gave ſo malicious a turn to an inſcription he put on the palace at Windſor as expoſed him for a little time to the king's diſpleaſure. The words of this inſcription are, "THIS MADE WYKEHAM;" and have an ambiguous meaning, ſignifying either, "Wykeham made this," or "This made Wykeham." Thoſe who wiſhed him ill interpreted them in the former ſenſe; and hinted to the king, that the chief ſurveyor of that edifice inſolently aſcribed all the glory of it to himſelf. His majeſty, being highly exaſperated, reproached Wykeham with his crime; but was appeaſed, and even laughed after hearing his anſwer; he replying, with a ſmiling air, that his accuſers muſt either be extremely malicious, or extremely ignorant of the laws of grammar, ſince the true ſenſe of the inſcription was this: "I am the creature of this palace: to it I owe the favour with which my ſovereign indulges me, and who raiſed me from a low condition to an exalted fortune."

Henceforth we find the king continually heaping on him preferments both civil and eccleſiaſtical; for, it ſeems to have been all along his deſign to take upon him holy orders, though

though he was not ordained prieſt till 1362. It would fill ſome pages to mention the preferments that Wykeham ran through, from his being made rector of Pulham in Norfolk in 1357, which was his firſt, to his being raiſed to the ſee of Wincheſter in 1366, his advancement in the ſtate all the while keeping pace with his preferment in the church. In 1359, he was conſtituted chief warden and ſurveyor of the king's caſtles of Windſor, Leeds, Dover, and Hadlam; in 1363, warden and juſticiary of the king's foreſts on this ſide Trent; keeper of the privy-ſeal in 1364; and within two years after ſecretary to the king. He was in prodigious favour and eſteem with the king, as appears from the teſtimony of Froiſſart, a contemporary hiſtorian, perſonally acquainted with the affairs of the Engliſh court, and at the ſame time reſiding there in the ſervice of the king and queen, who expreſſes himſelf in theſe very remarkable terms: "At that time," ſays he, "reigned a prieſt called William de Wican: which William de Wican had ingratiated himſelf ſo far in the king of England's favour, that by him all things were done, and without him was nothing done."

He was nominated to the ſee of Wincheſter in 1366, but not conſecrated till the year after, on account of ſome little diſpute between the king and the pope. In the bull for conſecration, the pope ſpeaks of Wykeham "as recommended to him by the teſtimony of many perſons worthy of credit, for his knowledge of letters, his probity of life and manners, and his prudence and circumſpection in affairs both temporal and ſpiritual." The ſuperiority of Wykeham's genius to that of other men lying rather in politics and buſineſs than in learning, ſome have taken occaſion thence to repreſent him as wanting in letters, and next to illiterate: on which account the writer of his life thinks, that this teſtimony of his learning ought to be inſiſted upon; and the more, becauſe it appears, on examining, that in the bulls of this kind there is more frequently than otherwiſe no mention of learning at all. Being now qualified, by his advancement in the church, to receive the higheſt dignity in the ſtate, he was conſtituted chancellor of England the ſame year, 1367: in which high poſt he continued till March, 1370-1, when the king took it from him, upon the repreſentation of the lords and commons in parliament aſſembled, that the government of the realm had been too long in the hands of the eccleſiaſtics.

Though Wykeham was ſo deeply engaged in the affairs of ſtate, and ſo much taken up in his perſonal attendance upon the king, yet he was not in the mean time wanting to his epiſcopal function, or remiſs in the care of his dioceſe.

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He repaired the palaces and houſes belonging to his ſee at great expence: he made viſitations of his whole dioceſe: and he was very diligent and active in eſtabliſhing ſtrict diſcipline and reforming abuſes. The zeal and diligence with which he purſued the wholeſome work of diſcipline, and the reformation of abuſes, appears from the proceeding in the viſitation of the hoſpital of St. Croſs, at Sparkeford, near Wincheſter. This famous hoſpital was founded by Henry de Blois, biſhop of Wincheſter, and brother to king Stephen, in 1132; and was nobly endowed; but the revenues, according to cuſtom, were in courſe of time villanouſly embezzled by thoſe whoſe duty it was to ſee them properly diſpoſed of. Wykeham was reſolved to redreſs this grievance, yet met with many difficulties and obſtructions, and was engaged in a troubleſome diſpute of more than ſix years, the affair having been brought before the pope. However, after having at laſt overcome all oppoſition, he called the delinquents to a ſevere account; and reinſtated the hoſpital in all its rights, reſtoring in every reſpect its primitive uſe and cuſtoms. At the ſame time that Wykeham was thus engaged in the reformation of theſe charitable inſtitutions, he was forming the plan of a much more noble and extenſive foundation of his own: nevertheleſs, he was much embarraſſed in fixing his choice upon ſome deſign. He tells us himſelf, how he was obliged to declare with grief, that he could not any where find the ordinances of founders of charities obſerved according to their true deſign and intention; and this reflection, affecting him greatly, made him almoſt reſolve to diſtribute his riches to the poor with his own hands. However, conſidering what deſolation had been made by continual wars and frequent peſtilences, and particularly among the clergy, he determined at laſt to remedy this loſs, as far as he was able, by relieving poor ſcholars in their clerical education; and, for that purpoſe, to eſtabliſh two colleges of ſtudents. He ſeems to have come to this reſolution, and in ſome meaſure to have formed in his mind his general plan, as early as his becoming biſhop of Wincheſter; for, it appears that, in little more than two years after, he had purchaſed ſeveral parcels of ground in the city of Oxford, which make the chief part of the ſituation of his college there. His college of Wincheſter, intended as a nurſery for that of Oxford, was part of his original plan; for, as early as 1373, before he proceeded any farther in his deſign for the latter, he eſtabliſhed a ſchool at Wincheſter, of the ſame kind with the former, and for the ſame purpoſe.

While Wykeham was purſuing theſe generous deſigns, and was now prepared to carry them into execution, he

was on a ſudden attacked by a party formed againſt him at court; and in ſuch a manner as not only obliged him to lay them aſide for the preſent, but might have reduced him to an inability of ever reſuming them. This was in the laſt year of the reign of Edward III; when the duke of Lancaſter procured articles of impeachment to be brought againſt him by certain perſons, for divers crimes committed by him, during his adminiſtration of affairs; and prevailed ſo far againſt him, as to have the temporalities of his ſee ſeized by the king, and himſelf baniſhed from court. The clergy, however, looked upon theſe proceedings not only as injurious to Wykeham, but as an infringement of the liberties of the church; and the people conſidering him at the ſame time as a perſon unjuſtly oppreſſed by the exorbitant power of the duke of Lancaſter, a tumult enſued in his behalf; and he was reſtored to the temporalities of his ſee, and to the king's favour, a few days before the death of that monarch, which happened the 21ſt of June, 1377. Through the unhappy reign of his ſucceſſor Richard II, when nothing was ſeen or heard of but tumults, ſeditions, and wars, Wykeham is ſaid to have conducted himſelf with that wiſdom and caution, which might be expected from one of his great experience; and being now delivered from the perſecution of the duke of Lancaſter, and diſengaged from his former conſtant attendance on public affairs, he reſolved to apply himſelf to the great work of founding his two colleges, which he had deſigned, and for which he had many years been making preparations. The work which demanded his attention firſt, was to erect his college at Oxford; the king's patent for the building of which is dated June 30, 1379. He publiſhed his charter of foundation the 26th of November following; by which he entitled his college "Seinte Marie college of Wyncheſtre in Oxenford." The building was begun in March following, and finiſhed in April, 1386. During the carrying on of this work at Oxford, he eſtabliſhed in proper form his ſociety at Wincheſter. His charter of foundation bears date Oct. 20, 1382, in which he gives his college the name of "Seinte Marie college of Wyncheſtre." In 1387, the year after he had completed his building at Oxford, he began that at Wincheſter, and finiſhed it in 1393: he intended this ſchool, for ſuch he might have called it more properly, as a nurſery whence to ſupply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The New college;" and this, becoming in time a ſort of a proper name for it, continues in common uſe to be ſo to this day. Theſe were noble charities; and Wykeham enjoyed for many years the pleaſure, the greateſt to a generous heart

heart that can be enjoyed, of ſeeing the good effects of his own beneficence. Not long after his death, one of his own ſcholars, whom he had himſelf ſeen educated in both his ſocieties, and had probably contributed to raiſe to a conſiderable degree of eminence, became an illuſtrious follower of his great example. This was Henry Chichely, archbiſhop of Canterbury; who, beſides a chantry and hoſpital, which he built at Higham Ferrers, the place of his birth, founded likewiſe "All Souls-college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI. founded his two colleges of Eton and King's in Cambridge, entirely upon Wykeham's plan, whoſe ſtatutes he tranſcribed, without any material alteration.

In 1382, the biſhops and clergy began to be greatly alarmed at the progreſs which Wickliff's principles and doctrines were daily making, and eſpecially in the univerſity of Oxford. Several profeſſors and doctors, of the firſt diſtinction for learning there, began to defend and maintain them in the ſchools, and to preach them publicly; and in ſo doing were openly encouraged and ſupported by the countenance of the magiſtrates of the univerſity, and particularly by the authority of the chancellor Dr. Robert Rygge. Courtney, archbiſhop of Canterbury, thought it high time to enquire into this matter, and to take proper meaſures for putting a ſtop to this growing ſect: for which purpoſe, and to give all poſſible weight and ſolemnity to his proceedings, he ſummoned ſeveral aſſemblies of the biſhop and clergy. The biſhop of Wincheſter aſſiſted at each of the aſſemblies; and was, after the archbiſhop, the principal perſon there. What ſhare he took in the management of this affair, or with what ſpirit he acted in it, does not at all appear from any authentic evidence, except in this one circumſtance, that, when the chancellor made his ſubmiſſion to the archbiſhop, and begged pardon for his offence, the biſhop of Wincheſter ſtrenuouſly interceded for him, and with much difficulty procured his peace; whence it ſhould ſeem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate buſineſs. But the biſhops in general were not in the ſame way of thinking: contrary meaſures were purſued: the Wickliffites were perſecuted and diſperſed: the ſeeds of the reformation were ſown more widely: and the harveſt, by being delayed, became the more plentiful.

This illuſtrious prelate died at South Waltham, Sept. 27, 1404; and was buried in his own oratory, in the cathedral-church of Wincheſter, in rebuilding and repairing which he laid out immenſe ſums. It is difficult to penetrate into the real character of Wykeham from any records that are extant

concerning him. The monuments which remain of his acts, in various ways, ſhew his genius to have been ſtrong and univerſal; and, whatever his attainments in letters were, he had at leaſt the good ſenſe to ſee, that the clergy, though they had almoſt engroſſed the whole learning of that age, yet were very defective in real and uſeful knowledge. Some have repreſented him as not without his blemiſhes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling ſoever his biographer may be to admit them: yet this may inconteſtibly be ſaid in his favour, that no man ever exceeded him in beneficence and acts of charity; which is a fair preſumption that his compoſition was generally good.

WYNANTZ was an excellent painter in his time, and born at Haerlem about the year 1600. He was the maſter of both Wouvermans and Vander Velde, and was himſelf alſo very highly eſteemed. His landſcapes are particularly admired, though it is generally underſtood that he employed ſome other hand to execute the figures.

WYNDHAM (Sir WILLIAM), an eminent Engliſh ſtateſman under queen Anne, was born about the year 1687; and upon the deceaſe of his father, while he was very young, ſucceeded to the title and eſtate. He was educated at firſt at Eton ſchool, and thence tranſplanted to Chriſt-church in the univerſity of Oxford, where his excellent genius ſoon diſcovered itſelf, and afterwards received great advantage from his travels into foreign countries. Upon his return to England he was choſen knight of the ſhire for the county of Somerſet, in which ſtation he ſerved in the three laſt parliaments of queen Anne, and all the ſubſequent ones till his death. This public ſcene of action ſoon called forth his eminent abilities, and placed him in ſo conſpicuous a point of light, that, after the change of the miniſtry under that queen, in the latter end of the year 1710, he was firſt appointed maſter of her majeſty's hart and buck hounds, then ſecretary at war, and at laſt, about Auguſt 1713, was advanced to the important poſt of chancellor of the exchequer. In this ſtation he had an opportunity of appearing in his judicial capacity in a cauſe of Dr. Hooper, biſhop of Bath and Wells, in which he gave ſentence, and at the ſame time explained the grounds of it with a perſpicuity, force of reaſoning, and extent of knowledge, worthy the moſt experienced judge.

Upon the death of queen Anne, on the 1ſt of Auguſt 1714, he ſigned with others the proclamation of his late majeſty king George I. and on the 13th of that month ſeconded a motion, made in the houſe of commons by Horatio Walpole, Eſq. for the payment of the arrears due to the

Hanover

Hanover troops in the Engliſh ſervice. However, in October following, he was removed from his poſt of chancellor of the exchequer, which was conferred upon Sir Richard Onſlow. In the next parliament, which met on the 17th of March 1714-15, he appeared very vigorous in oppoſition to the meaſures of the adminiſtration, and in defence of the peace of Utrecht; and on the 6th of April made a motion, that the houſe would appoint a day to take into conſideration his majeſty's proclamation, of the 15th of January, for calling a new parliament, which reflected on the conduct of the laſt miniſtry of queen Anne, and which he repreſented as unprecedented and unwarrantable, and even of dangerous conſequence to the very being of parliament; expreſſions, which gave ſuch offence to the majority of the houſe, that he was ordered to receive a reprimand from the ſpeaker. He ſpake likewiſe in favour of the duke of Ormond and the earls of Oxford and Strafford, when they were impeached in that houſe. But, upon the breaking out of the rebellion in Scotland under the earl of Mar, in Auguſt 1715, Sir William fell under ſuſpicion; on which account he was ſeized on the 21ſt of September at his houſe at Orchard Wyndham, in Somerſetſhire, by colonel Huſke, and one of his majeſty's meſſengers; from whom making an eſcape, a proclamation was iſſued out for his apprehenſion. Soon after this he ſurrendered himſelf to the government; and, being examined by the privy-council, was committed to the Tower, but was never brought to a trial. Pope has drawn his character in two lines:

——— "Wyndham, juſt to freedom and the throne,
"The maſter of our paſſions, and his own."

He died at Wells, in Somerſetſhire, after an illneſs of a few days, on the 17th of June, 1740.

WYVILL (ROBERT) lived in the fourteenth century; and, at the recommendation of Edward III's queen, was promoted to the biſhopric of Saliſbury. About the year 1355, he brought a writ of right againſt William Montacute earl of Saliſbury, for the caſtle of Saliſbury. The earl offered to defend his title by combat; upon which the biſhop was forced to bring his champion into the liſts: this man was dreſſed in a ſuit of white ſattin, with the biſhop's coat of armour for a ſurtout. He was attended with two eſquires, one of which carried his lance, and the other his ſhield. The earl likewiſe brought his champion into the field, accoutred much in the ſame manner; and, when they were juſt ready to charge each other, there came an order from the king to ſtop the combat

for ſome time. Before the ſecond appointment the parties came to an agreement, the biſhop giving the earl two thouſand five hundred marks to reſign up his claim. The biſhop ſat 46 years, and died in 1375.

X.

XENOPHON, an illuſtrious philoſopher, ſoldier, and writer of antiquity, was an Athenian, and the ſon of Gryllus, a perſon of high rank. The time of his birth is no where expreſsly delivered: but Steſiclides, as cited by Diogenes Laertius, affirms, that he died the firſt year of the 105th Olympiad; and Lucian, that he lived above ninety years: whence it is evident, that his birth muſt have happened in the 82d Olympiad, where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells us, that meeting Socrates in a narrow lane, after he was pretty well grown up, he ſtopped the philoſopher with his ſtaff; and aſked him, "Where all kinds of meats were to be ſold?" To which Socrates made a ſerious anſwer: and then demanded of him, "Where it was that men were made good and virtuous?" At which Xenophon pauſing, "Follow me, then," ſaid Socrates, and learn:" from which time he became the diſciple of that father of antient wiſdom.

He was one of his moſt eminent ſcholars, if not the moſt eminent; for, the diſpute lies between him and Plato: but he did not excel in philoſophy only; he was alſo famous for arms and military atchievements. In the Peloponneſian war, he was perſonally engaged in the fight before Delium, the firſt year of the 89th Olympiad; in which the Bœotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorſed and thrown down; when Socrates, who having loſt his horſe was fighting on foot, took him upon his ſhoulders, and carried him many furlongs, till the enemy gave over the purſuit. This was the firſt eſſay of his military profeſſion: afterwards he became known to the younger Cyrus, by means of Proxenus the Bœotian, who was favoured by that prince, and reſided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens, to invite

vite him to come to Cyrus. Xenophon ſhewed his letters to Socrates, deſiring his advice. Socrates referred him to the oracle of Delphi, which Xenophon accordingly conſulted: but, inſtead of aſking whether he ſhould go to Cyrus, he enquired how he ſhould go to him; for which Socrates reprimanded him, yet adviſed him to go. Being arrived at the court of Cyrus, he acquired at leaſt as great a ſhare of his favour as Proxenus himſelf; and accompanied that prince in his expedition to Perſia, when he took up arms againſt his brother Artaxerxes, who had ſucceeded his father Darius in the kingdom. Cyrus was killed: and Artaxerxes ſent the day after to the Grecians, that they ſhould give up their arms. Xenophon anſwered Phalinus, who brought the order, that "that they had nothing left but their arms and valour; that as long as they kept their arms they might uſe their valour; but, if they ſurrendered them, they ſhould ceaſe to be maſters of themſelves." Phalinus replied, ſmiling, "Young man, you look and ſpeak like a philoſopher; but aſſure yourſelf, that your valour will not be a match for the king's power." Nevertheleſs, ten thouſand of them determined to attempt a retreat, and actually effected it wth Xenophon at their head, who brought them from Perſia to their own homes, remaining victorious over all who attempted to oppoſe his paſſage. The hiſtory of this expedition, which happened in the 4th year of the 94th Olympiad, was written by himſelf; and the work is ſtill extant.

After this retreat, Xenophon went into Aſia with Ageſilaus, king of the Lacedemonians; to whom he delivered for a ſum of money the ſoldiers of Cyrus, and by whom he was exceedingly beloved. Cicero ſays, that Xenophon inſtructed him; and Plutarch, that by his advice Ageſilaus ſent his ſons to be educated at Sparta. Ageſilaus paſſed into Aſia, the firſt year of the 96th Olympiad, and warred ſucceſsfully againſt the Perſians; but, the year after, was called home by the Lacedemonians, to help his country, which was invaded by the Thebans and their allies, whom the Perſian, with a view of drawing the war from his dominions, had corrupted. During the abſence of Xenophon, the Athenians proclaimed a decree of baniſhment againſt him; ſome ſay, for Laconiſm, upon his going to Ageſilaus; others, becauſe he took part againſt the king of Perſia their friend, and followed Cyrus, who had aſſiſted the Lacedemonians againſt them. Whatever was the reaſon, he was obliged to fly; and the Lacedemonians, to requite him for ſuffering in their cauſe, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans thence, and beſtowed a fair houſe and lands upon Xenophon: upon which he left

Ageſilaus, and went thither, with his wife Phileſia, and his two ſons Diodorus and Gryllus. At this place of retirement, he employed himſelf in planting, hunting, and writing; and led a life truly philoſophic, dividing his time between his friends, rural amuſements, and letters.

At length, a war ariſing between the Eleans and Lacedemonians, the Eleans invaded Scilluns with a great army; and, before the Lacedemonians came to their relief, ſeized on the houſe and lands of Xenophon. His ſons, with ſome few ſervants, got away privately to Lepreum: Xenophon fled firſt to Elis, then to Lepreum to his ſons, and laſtly with them to Corinth, where he took a houſe, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly oppoſed the Lacedemonians, and had almoſt oppreſſed them, when the Athenians made a public decree to ſuccour them. Xenophon ſent his ſons upon the expedition to Athens, to fight for the Lacedemonians; for they had been educated at Sparta, in the diſcipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th Olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet ſlain by the hand of Gryllus. This Pauſanias affirms to have been atteſted both by the Athenians and Thebans; but the glory was ſhort-lived; for, Gryllus himſelf fell in the ſame battle. The news of his death reached Xenophon, as he was ſacrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded in what manner he died? When being informed, that Gryllus was fighting in the midſt of the enemy, and had ſlain many of them, he put on the garland again, and proceeded to ſacrifice, without ſo much as ſhedding a tear, only ſaying, "I knew that I begot him mortal."

Xenophon, being extremely old, died at Corinth in the firſt year of the 105th Olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of theſe are, the "Cyropædia," or the life, and diſcipline, and actions, of the Elder Cyrus; ſeven books of the "Expedition of the Younger Cyrus into Perſia, and of the retreat of the ten thouſand Greeks under himſelf;" ſeven books of the Grecian Hiſtory;" four books of the "Memorabilia" of Socrates, with the "Apologia Socratis." Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato "de legibus," that the "Cyropædia" is not a real hiſtory, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himſelf to truth, except in two or three great events, as the taking of Babylon, and the

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captivity of Crœsus: and in this he has been pretty generally followed, though some have thought otherwise. The "Hellenica," or seven books of Grecian history, are a continuation of Thucydides to forty-eight years farther; and here we may seasonably mention a noble instance of Xenophon's integrity and goodness of nature, who freely gave the public the writings of Thucydides, which he might either have suppressed, or put off as his own. The smaller pieces of Xenophon are, "Agesilaus;" of which piece Cicero says, "that it alone surpasseth "all images and pictures in his praise:" "Oeconomics;" with which work Cicero was so delighted, that in his younger years he translated it, and, when he was grown old, gave this honourable testimony of it, and the other writings of Xenophon: "Multas ad res perutiles Xenophontis libri sunt, quos legite, quæso, studiose, ut facitis. Quam copiose ab eo agricultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribitur?" "The Republic of the Lacedemonians," and "The Republic of the Athenians;" "Symposium;" "Hiero, or, of a Kingdom;" "Accounts of the Revenues, of Horses, of Horsemanship;" and "Epistles."

Xenophon was one of the most accomplished persons of antiquity, whether we mean accomplishments of the body, or of the mind. He had an ingenuous modest look, and was handsome beyond expression, as Laertius says; he was skilled in all exercises, in horsemanship, hunting, and in tactics. He was as perfect in contemplation as in action; and "the only man of all the philosophers," says Eunapius, "who adorned philosophy with his words and actions." He was the first who committed the disputations of his master Socrates to writing; and he did that with the greatest fidelity, without inserting excursions of his own, as Plato did, whom for that reason, as Aulus Gellius observes, he accuseth of fallehood. That there was a great enmity between these two illustrious persons, is related by the same author; who, as a proof thereof, alleges, that neither of them names the other in any of his writings, but, as Vossius has noted, he mistook in this, since Xenophon mentions Plato once in the third book of the "Memorabilia Socratis."

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice, 1725, folio; by Henry Stephens, with a Latin version, in 1581, folio; and at Oxford, 1703, Greek and Latin, in five volumes 8vo. Separately have been published the "Cyropædia, Oxon. 1727," 4to, and 1736, 8vo; "Cyri Anabasis, Oxon. 1735," 4to, and 1747, 8vo; "Memorabilia Socratis, Oxon. 1741," 8vo.

XENOPHON, uſually mentioned with the epithet EPHESIUS, from the place of his birth, to diſtinguiſh him from the above Xenophon SOCRATICUS, is the author of five books "Of the loves of Abrocomus and Anthia," which are intituled "Epheſiaca," although they have no more to do with the town of Epheſus than the "Ethiopics of Heliodorus," which is a love-romance alſo, have with the affairs of Ethiopia. It is not known when this author lived; but Fabricius is of opinion that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was publiſhed for the firſt time, yet manuſcripts of it were known to be extant; Montfaucon ſpoke of one which he had ſeen, or at leaſt knew to be, in the library of the monaſtery of the Holy Virgin at Florence; and Politian had long before inſerted a tranſlation of ſome paſſages from it in his "Miſcellanea." Politian was prodigiouſly taken with this author, and made no ſcruple to rank him with the Athenian Xenophon for ſweetneſs and purity of ſtyle and manner. Fabricius does not ſeem to go ſo far as Politian; but he ſpeaks of him in no leſs terms than theſe, "eſt ſane ſuavis lectu ac delectabilis hic ſcriptor; dictio pura, elegans, candida, facilis; narratio preſſa, aperta, mirabilis, amœna." He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obſcene writing, as he has done in his "Commentary" upon Epheſ. iv. 29.

Antonio Cocchi, a Florentine, eminent for his ſkill in polite literature, made a Latin verſion of the "Epheſiaca;" with which he cauſed it to be publiſhed at London, in 1726, 4to. Suidas has called them ten books of the amours of Abrocomus and Anthia; but either Suidas or his tranſcribers have blundered, ſince the work ſeems to have been completed in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this conſiderable difference between them, that the Epheſian is ſometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XIMENES (FRANCIS), archbiſhop of Toledo, was born in 1437. Pope Julius II. gave him a cardinal's hat, and king Ferdinand entruſted him with the management of the affairs of ſtate. This prince had many years experience of his abilities and integrity; and thence was induced, by his will, to repoſe in him the important truſt of the regency of Caſtile; nor did he prove himſelf unworthy that confidence. To his management it was principally owing, that Charles was permitted to aſſume the title of king of Spain, while his mother was alive. By his prudent and vigorous conduct, he preſerved Navarres, he regulated the finances, and conciliated the

the affections of a people naturally averſe to the government of a foreigner; he carefully endeavoured to make the crown ſit eaſy on the young king, and to render the people happy. His family is generally repreſented to have been in a low ſituation; yet he is ſaid, in the midſt of his greatneſs, to have gone one ſummer to the village where he was born, to have viſited his kindred, and to have treated them with all the marks of kindneſs and affection. His humility upon this head was very unaffected, and broke out ſometimes very unexpectedly. He was preſent once when doctor Nicolas de Pax was explaining the philoſophy of Raymund Lully; and, in ſpeaking to the queſtion, whether that famous man had the philoſopher's ſtone or not, he took notice of a paſſage in the Pſalms which has been thought to look that way: "he raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill, that he may ſet him with the princes, even with the princes of his people." That portion of ſcripture, ſaid the cardinal, may be much more naturally interpreted, for inſtance, in my own caſe; and then ran out in a long detail of his own meanneſs, and the wonderful manner in which he had been exalted.

Thoſe who lived in and near his time believed he had the gift of prophecy, which aroſe chiefly from the two brothers, Charles and Ferdinand, ſaying frequently, on the great events of their lives, "This was foretold me by cardinal Ximenes." It is very certain, that he adviſed Charles to ſend his brother out of Spain, and to divide his dominions with him. "This," ſaid he, "will conſtitute two great houſes, and in your turns you may be both emperors;" which, as he took his advice, actually came to paſs: but what came nearer to this point was the agreement he framed between Ferdinand the Catholic and his ſon-in-law Philip. He took the oaths of both of them; and at the time he took them he ſaid, "Remember what I tell you; if you break this oath, you will not long ſurvive it;" which was actually the caſe with reſpect to Philip, who broke it, and died ſoon after. He had a great contempt for what were ſtyled the arts of a court, and would never uſe them. Don Pedro Porto Carrero, who was with king Charles in Flanders, wrote to him, that he had many enemies there, and adviſed him to make uſe of a cipher. He thanked him for his intelligence and friendſhip, but rejected the expedient: "I have nothing," ſaid he, "that I deſire to conceal; and, if I write any thing that is amiſs, I will not deprive my enemies of their evidence." He behaved ſternly himſelf to the nobility; but he adviſed both Ferdinand and Charles not to treat them with rigour. "Ambition," ſaid he, "is their common crime; and you will do well to make

ſubmiſſion

ſubmiſſion their only puniſhment." His coadjutor Adrian was miſerably diſturbed at the libels that flew about; but Ximenes, who was as little ſpared, bore them with great temper: "We act," ſays he, "and we muſt give the others leave to ſpeak; if what they ſay is falſe, we may laugh; if true, we ought to mend." However, he ſometimes ſearched the printers and bookſellers ſhops; but, as he gave a previous notice, it may be preſumed he did not often meet with things that could give offence.

The great object of his care was the revenue of his archbiſhopric; with which, however great, he did ſuch things as could ſcarcely be expected from it, eſpecially as one half of it was conſtantly diſtributed in alms, about which he was ſo circumſpect, that no fraud could be committed. He was very plain in his habit and in his furniture; but he knew the value of fine things, and would ſometimes admire them. He once looked upon a rich jewel, and aſked its price. The merchant told him. "It is a very fine thing," ſaid he, "and worth the money; but the army is juſt diſbanded; there are many poor ſoldiers; and with the value of it I can ſend two hundred of them home, with each a piece of gold in his pocket." All his foundations, and other acts of generoſity, were out of the other moiety. His univerſity of Alcala was a moſt ſtupendous foundation, begun and finiſhed in eight years; he endowed there forty-ſix profeſſorſhips, and at his death left it a ſettled revenue of fourteen thouſand ducats *per annum*. His regulations muſt have coſt him at leaſt as much thought as his buildings and endowments: he ſaw clearly that ignorance was the bane of religion, and the only thing that made the inquiſition neceſſary; for, if men underſtood the Chriſtian religion, there could be no need to fear either Judaiſm or Mohammediſm.

He was very learned himſelf, and the great patron and protector of learning: he wrote ſeveral pieces of divinity that never were printed; and alſo the life of king Wamba, and ſome notes upon ſcripture, which are yet preſerved. He cauſed the works of Toſtatus to be printed at a vaſt expence at Venice. "The Complutenſian Edition of the Holy Scriptures," which was the firſt Polyglott ever printed, coſt him a prodigious ſum. Beſides the maintenance of all the learned perſons employed in it, he purchaſed the manuſcripts at immenſe rates. He was alſo at great charge in publiſhing the "Mozarabic Liturgy," for which he had ſo high a veneration, that he eſtabliſhed a chapel with twelve canons for receiving this office; and with regard to other foundations we have no room to enumerate them. Upon the whole, we have great reaſon to believe that he ſpoke truth upon his death-

death-bed, when he ſaid, that, to the beſt of his knowledge, he had not miſapplied a ſingle crown of his revenue. Philip IV. was at great pains to have procured his canonization with the popes Innocent X. and Alexander VII. but we know not why he did not ſucceed.

XYLANDER (GULIELMUS), a German of great abilities and learning, was born at Augſburg in 1532, of parents who were very honeſt, but very poor. The love therefore of learning, which he diſcovered from his infancy, would have been fruitleſs if he had not luckily met with a patron. This was Wolfgang Relinger, a ſenator of Augſburg, who got him ſupported at the public expence, till the progreſs he had made in literature procured him admittance into the colleges, where the city maintained a certain number of ſtudents. In 1549, he was ſent to the univerſity of Tubingen, and afterwards to that of Baſil, where he made himſelf conſummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a maſter of arts degree at Baſil in 1556; but Bayle is of opinion, that this date muſt be a miſtake; for he thinks it improbable, that a man who had employed himſelf vigorouſly in ſtudy, and was born with ſuch fine natural talents, did not take that lower degree till his 24th year. Add to this, ſays he, that Xylander made his Latin verſion of Dion Caſſius in 1557; at which time he was ſo good a ſcholar, that he employed but ſeven months in this work; for the truth of which he appeals to Mr. Herwat, a ſenator of Augſburg and his patron, to whom he dedicates it. Having given ample proof of his learning, and eſpecially of his uncommon ſkill in the Greek tongue, he was invited in 1558 to Heidelberg, to take poſſeſſion of the Greek profeſſor's chair, then vacant. In 1566, the elector-palatine Frederic III, and the duke of Wirtemberg, having called an aſſembly of the clergy to hold a conference upon the euchariſt, about which there were great diſputes, Xylander was choſen by the elector as ſecretary of the aſſembly, together with Oſiander, who was named by the duke: he executed the ſame office upon a ſimilar occaſion in 1581. Exceſſive application to books is ſuppoſed to have brought an illneſs upon him, of which he died in February 1576, aged forty-three years.

He had a vaſt knowledge of the Greek language, and he employed it in tranſlating Greek authors into Latin: but his being always very poor, and obliged to labour for bread inſtead of fame, is the cauſe of many errors having crept into his verſions; ſince, ſelling his ſheets as faſt as he wrote them, to the bookſellers, he was naturally led to be more ſolicitous about the quantity than the quality of what was written. Of the

the many authors which he tranſlated, the chief are, Dion Caſſius, Marcus Antoninus, Plutarch, and Strabo.

XYPHILIN (John), a patriarch of Conſtantinople, who died in 1705, and whom Andrew Scottus and Voſſius imagined to be the abridger of Dion Caſſius: but they were in a miſtake; it was not he, but a nephew of his name as the nephew ſays himſelf in the hiſtory of Auguſtus. This nephew made, about the end of the eleventh age, a compendium of the forty-five laſt books of Dion, which contain the hiſtory of the emperors to the time of Alexander ſon of Mammea. It is probable he did not abridge the five and thirty firſt books, ſince there remains no trace or teſtimony of it: and, beſides, he aſſures us, that even in his time there wanted ſomething of the hiſtory of Dion. As to what remains, he has been very exact and faithful in following the ſenſe, and often the very words of his author; as, by comparing the abridgement with the original, any one may ſee. He has been printed ſometimes with Dion Caſſius, and ſometimes ſeparately.

Y.

YALDEN (Thomas), the ſixth ſon of Mr. John Yalden of Suſſex, was born at Exeter in 1671. Having been educated in the grammar-ſchool belonging to Magdalen-college, Oxford, he was, in 1690, at the age of 19, admitted commoner of Magdalen-hall, under the tuition of Joſeph Pullen, a man whoſe name is ſtill remembered in the univerſity. He became next year one of the ſcholars of Magdalen-college, where he was diſtinguiſhed by a lucky accident. It was his turn, one day, to pronounce a declamation; and Dr. Hough, the preſident, happening to attend, thought the compoſition too good to be the ſpeaker's. Some time after, the doctor, finding him a little irregularly buſy in the library, ſet him an exerciſe, for puniſhment; and, that he might not be deceived by any artifice, locked the door. Yalden, as it happened, had been lately reading on the ſubject given, and produced with little difficulty a compoſition, which ſo pleaſed the preſident, that he told him his former ſuſpicions, and promiſed to favour him. Among his contemporaries in the college were Addiſon and

and Sacheverell, men who were in thoſe times friends, and who both adopted Yalden to their intimacy. Yalden continued, throughout his life, to think as probably he thought at firſt, yet did not loſe the friendſhip of Addiſon. When Namur was taken by king William, Yalden made an ode. He wrote another poem on the death of the duke of Glouceſter. In 1710, he became fellow of the college; and next year, entering into orders, was preſented by the ſociety with a living in Warwicſhire, conſiſtent with his fellowſhip, and choſen lecturer of moral philoſophy, a very honourable office. On the acceſſion of queen Anne, he wrote another poem; and is ſaid, by the author of the "Biographia," to have declared himſelf one of the party who had the honourable diſtinction of High-Churchmen. In 1706, he was received into the family of the duke of Beaufort. Next year, he became D. D. and ſoon after he reſigned his fellowſhip and lecture; and, as a token of his gratitude, gave the college a picture of their founder. He was made rector of Chalton and Cleanville, two adjoining towns and benefices in Hertfordſhire; and had the prebends, or ſinecures, of Deans, Hains, and Pendles, in Devonſhire. He had before been choſen, in 1698, preacher of Bridewell Hoſpital, upon the reſignation of Dr. Atterbury. From this time he ſeems to have led a quiet and inoffenſive life, till the clamour was raiſed about Atterbury's plot. Every loyal eye was on the watch for abettors or partakers of the horrid conſpiracy; and Dr. Yalden, having ſome acquaintance with the biſhop, and being familiarly converſant with Kelly his ſecretary, fell under ſuſpicion, and was taken into cuſtody. Upon his examination, he was charged with a dangerous correſpondence with Kelly. The correſpondence he acknowledged; but maintained, that it had no treaſonable tendency. His papers were ſeized; but nothing was found that could fix a crime upon him, except two words in his pocket-book, "thorough-paced doctrine." This expreſſion the imagination of his examiners had impregnated with treaſon; and the doctor was enjoined to explain them. Thus preſſed, he told them that the words had lain unheeded in his pocket-book from the time of queen Anne, and that he was aſhamed to give an account of them; but the truth was, that he had gratified his curioſity one day, by hearing Daniel Burgeſs in the pulpit, and theſe words were a memorial-hint of a remarkable ſentence by which he warned his congregation to "beware of thorough-paced doctrine, that doctrine, which, coming in at one ear, paces through the head, and goes out at the other." Nothing worſe than this appearing in his papers, and no evidence ariſing againſt him, he was ſet at liberty. It will not be

be ſuppoſed, that a man of this character attained high dignities in the church; but he ſtill retained the friendſhip, and frequented the converſation, of a very numerous and ſplendid body of acquaintance. He died July 16, 1736, in the 66th year of his age. His "Hymn to Darkneſs" ſeems to be his beſt performance, and is, for the moſt part, imagined with great vigour, and expreſſed with great propriety. His "Hymn to Light" is not equal to the other. On his other poems it is ſufficient to ſay, that they deſerve peruſal, though they are not always exactly poliſhed, and the rhymes are ſometimes very ill ſorted, though his faults ſeem rather the omiſſions of idleneſs than the negligences of enthuſiaſm.

YOUNG (EDWARD), an Engliſh poet and divine, was born at Upham, near Wincheſter, in June, 1681. His father, Edward Young, chaplain to king William and queen Mary, and dean of Sarum, died in 1705, aged 62, after having publiſhed, in 1702, 2 vols. of Sermons, in 8vo. Edward, the ſon, was placed upon the foundation at Wincheſter-college, and thence removed, in 1703, to New-college, Oxford, but not as a Wykehamite, being ſuperannuated. In 1708, he was choſen into a fellowſhip at All-Souls. In 1714, he became bachelor of laws; in 1719, doctor. When he firſt began to be diſtinguiſhed is not very eaſy to aſcertain. When queen Anne, moſt unpopularly, made the ten peers, he, in order to reconcile the people to at leaſt one of them, publiſhed, in 1712, "An Epiſtle to the Right Hon. George lord Lanſdowne." When Addiſon publiſhed "Cato" in 1713, Young had the honour of prefixing to it a recommendatory copy of verſes. On the appearance of Young's poem "On the Laſt Day," Addiſon did not return the compliment: but "The Engliſhman of Oct. 29, 1713," publiſhed ſoon after, and probably written by or under the inſpection of Addiſon, ſpeaks handſomely of it.

Young's father had been acquainted with Thomas Wharton, Eſq. afterwards marquis of Wharton, who, after he became ennobled, did not drop the ſon of his old friend. In him, during the ſhort time he lived, Young found a patron; and, in his diſſolute deſcendant, a friend and companion. The old marquis died in 1715; the young one went to Ireland in 1717, whither it is probable that Young attended him. From "The Engliſhman" it appears, that a Tragedy by Young was in the theatre ſo early as 1713; "Buſiris" was not brought upon Drury-lane ſtage till 1719. This was followed, in 1721, by "The Revenge:" which he dedicated to the duke of Wharton. This ſame year, 1721, at this wild duke's deſire, and upon his grace's promiſing to advance

advance him in the world, in conſideration of his not taking two livings of 200l. and 400l. in the gift of All-Souls college, did Young actually attempt to get into parliament at Cirencester, and perſevered even to ſtand a conteſted election. It is ſaid, that he was aſhamed of this connection and patronage all the latter part of his life.

In 1719, he publiſhed "A Paraphraſe on part of the Book of Job." Of his "Satires," it is not eaſy to fix the dates: they were originally publiſhed ſeparately in folio; and ſome paſſages fix the appearance of the firſt to about 1725; the fifth came out in 1727; the ſixth, in 1728: they were afterwards gathered into one publication, under the title of "The Univerſal Paſſion; and are undoubtedly the beſt of his works, though Swift is recorded to have ſaid of them, "that they ſhould either have been more angry or more merry." About 1727, he entered into orders; and, April 28, was appointed chaplain to the king. His tragedy of "The Brothers," which was already in rehearſal, he immediately withdrew from the ſtage: and the managers are ſaid to have reſigned it with ſome reluctance to the delicacy of the new clergyman. July 30, he was preſented by his college to the rectory of Welwyn in Hertfordſhire; and, April 1739, married lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of colonel Lee, of whom he was deprived in 1740.

Immediately after this mournful event, "The Night-Thoughts" were begun; and, by theſe extraordinary poems, written after he was ſixty, it was his deſire principally to be known, as appears from his intituling the four volumes, which he publiſhed himſelf, "The Works of the Author of the Night-Thoughts." Notwithſtanding the farewel, which in theſe poems he ſeems to have taken of all ambitious views, he dipped again into politics, where he had always been dabbling. In 1745, he addreſſed "Reflections on the public Situation of the Kingdom" to the duke of Newcaſtle. It does not appear that theſe views ever forſook him; for, in 1750, he wrote to abp. Secker about preferment; and, in 1761, at the age of 80, was actually appointed clerk of the cloſet to the princeſs dowager. He died in April 1765.

He was the author of many things in proſe and verſe, which we have not ſpecified. He publiſhed, particularly, in proſe, "The Centaur not fabulous, in ſix Letters to a Friend on the Life in Vogue, 1754;" and, "Conjectures on Original Compoſition," addreſſed to Richardſon, author of "Clariſſa," in 1759.

YOUNG (ROBERT) was born in Edinburgh 1693, and brought up a printer under the famous Andrew Hart, whom he

he ſucceeded in his buſineſs; and in 1655 printed an elegant edition of the book of Common-Prayer for the uſe of the church of Scotland. When the troubles broke out in Scotland 1638, all his printing-materials were demoliſhed, and himſelf baniſhed from his native country. Some years afterwards he returned to Scotland, and printed ſome papers in defence of the parliament, for which he was baniſhed a ſecond time, and died in exile abroad in 1655, aged 62.

Z.

ZACUTUS, an eminent Spaniſh phyſician, was born at Liſbon in 1575, and is uſually called Luſitanus. He ſtudied both philoſophy and medicine at Salamanca and Cohimbrica, and took his degree of doctor 1594 at Saguntum, now called Morvedre, a famous univerſity in Spain. After this, he practiſed phyſic at Liſbon till 1624; when, by an edict of Philip IV. who governed Spain with a high hand, the whole race of Jews were interdicted the kingdom. Zacutus, being a Jew, betook himſelf to the Low Countries, practiſing chiefly at Amſterdam and the Hague; at the former of which places he died, as Aſtruc relates, in 1641, aged 66. It muſt however be at the very end of that year, and in the date of the old ſtyle, if it be true: for the laſt letter, among the "Epiſtolæ Clarorum Virorum," addreſſed to himſelf and prefixed to his works, is dated the 5th of April 1642. It was ſent indeed from Remberg in Poland; and thus, by reaſon of the diſtance, might poſſibly be written before the news of his death reached that place. His works, written in Latin, were printed at Lyons in France, 1649, 2 vols. folio. Before the ſecond is placed what he calls "Introitus ad Praxin; or, An Introduction to practice:" wherein he ſets forth the qualities of a phyſician, moral as well as intellectual; and ſhews, not only what are the qualifications neceſſary to the art, but alſo what are the duties neceſſary to the man.

ZECHARIAH was one of the minor prophets. He was the ſon of Barachiah, and grandſon of Iddo. No certainty can be obtained with reſpect to the place of his birth. Some ſay he was of the tribe of Levi, and conſecrated to the prieſtly office;

office; and we are told (ſee "Gray's Key to the Old Teſtament") that his body was found, in a ſacerdotal white robe, at Cophar; but there are various traditions on the ſubject. It is probable that he lived to ſee the completion of the Temple: and we learn from Ezra, that the Jews proſpered through the time of his propheſying. It is to be obſerved, that in ſtyle he reſembles Jeremiah; and the work which bears his name abounds in elegant, beautiful, and poetical paſſages.

ZENO, the founder of the Stoic ſect, and one of the moſt celebrated of the antient philoſophers, was born at Citium in the iſland of Cyprus. He was educated in commercial purſuits; but, being ſhipwrecked on the coaſt of Attica, entered into a bookſeller's ſhop, and accidentally took up Xenophon to read: this ſo captivated him, that he immediately and zealouſly entered upon the ſtudy of philoſophy. For twenty years he was a follower of Crates, of Stilpo, Xenocrates, and Philemon: he then opened a ſchool at Athens, in the portico called Stoa, whence his diſciples were diſtinguiſhed by the appellation of Stoics. During his lifetime, the Athenians, to prove their eſteem, voted him a crown of gold and a ſtatue of braſs. He was an extraordinary example of abſtinence and auſterity, and lived to his 98th year. He was interred in the Ceramicus, and had a monument erected to his memory. The principles which he inculcated, were we to diſcuſs them one by one, would fill a volume: the firſt and leading one was this, that virtue was happineſs; therefore mind was in all reſpects to predominate over body, and health or ſickneſs, pain or pleaſure, poverty or riches, were not to affect the ſerenity of the mind. There were many others of the name of Zeno, which it is not neceſſary to particulariſe: the principal of theſe was Zeno of Elea, who flouriſhed in the 75th Olympiad, and was the diſciple of Parmenides, or, as ſome ſay, his ſon.

ZENOBIA, queen of Palmyra, and one of the moſt illuſtrious women that have ſwayed the ſceptre, declared herſelf to be deſcended from the Ptolemies and Cleopatras. She was inſtructed in the ſciences by the celebrated Longinus; and made ſuch progreſs, that ſhe ſpoke the Egyptian tongue in perfection, as well as the Greek. She alſo underſtood the Latin, but durſt not ſpeak it. She protected learned men; and was ſo well acquainted with the hiſtory of Egypt, and that of the Eaſt, that ſhe wrote an epitome of it. This princeſs had alſo read the Greek and Roman hiſtory, and was juſtly admired for her beauty, chaſtity, ſobriety, and extraordinary courage. She married Odenatus, a Saracen prince, and contributed greatly to the moſt ſignal victories he gained

over the Perſians, which preſerved the Eaſt to the Romans, when, after the taking of Valerian, it was highly probable that Sapor would diſpoſſeſs them of all that country. Gallienus, in return for ſuch important ſervices, declared her Auguſta, and, in 264, created Odenatus emperor. After her huſband's death, Zenobia reigned with great bravery and glory; for, her ſons Herennianus and Timolaus, on account of their tender age, had only the name and ornaments of emperor. She preſerved the provinces that had been under the obedience of Odenatus, conquered Egypt, and was preparing to make other conqueſts, when the emperor Aurelian made war againſt her; and, having gained two battles, beſieged her in Palmyra, where Zenobia defended herſelf with great bravery; but at length, finding that the city would be obliged to ſurrender, ſhe quitted it privately; but the emperor, who had notice of her eſcape, cauſed her to be purſued with ſuch diligence, that ſhe was overtaken juſt as ſhe got into a boat to croſs the Euphrates. This happened in the year 272. Aurelian ſpared her life, made her ſerve to adorn his triumph, and gave her a country-houſe near Rome, where ſhe ſpent the remainder of her life in tranquillity with her children. All hiſtorians beſtow the moſt magnificent praiſes on this princeſs; and yet they ſuſpect her of having conſented, that Mæonius ſhould aſſaſſinate Odenatus, her huſband, for ſhewing leſs fondneſs for her ſons than for Herod, his ſon by another wife. She has alſo been cenſured for protecting Paulus Samoſatenus, who had been condemned in the council of Antioch, and by that means preventing his being driven from his church.

ZEUXIS, a very famous painter of antiquity, flouriſhed about 400 years before Chriſt, or about the 95th Olympiad. The particulars relating to his country are a little confuſed: for though Tully, Pliny, and Ælian, agree in affirming that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Heraclea in which Zeuxis was born. Pliny repreſents the art of painting, the rudiments, of which had been diſcovered by Apollodorus, to have been carried to conſiderable perfection by this painter. Some authors relate, that he found out the manner of diſpoſing lights and ſhades; and he is allowed to have excelled in colouring. Ariſtotle cenſured this defect in his paintings, that the manners or paſſions were not expreſſed in them; nevertheleſs Pliny declares the direct contrary with regard to the picture of Penelope; "in which Zeuxis," ſays he, "ſeems to have painted the manners."

This painter amaſſed immenſe riches; and he once made a ſhew of them at the Olympic games, where he appeared in

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a cloak embrodered with gold letters expreſſing his name. When he found himſelf thus rich, he would not ſell his works any longer, but gave them away. Was not this generous? and did it not ſhew a noble moderation, which knew when it had enough? You will not attribute it to either generoſity or contempt of money, when you hear his reaſon: it was, and he declared it frankly, that no price could be ſet upon them. His Helen was the picture which made the greateſt noiſe. Before he had left off ſelling his works, he uſed to make people pay for ſeeing them; but he inſiſted always upon ready money for ſhewing his Helen; "which," ſays Ælian, gave occaſion to the wags to call her Helen the courtezan." He did not ſcruple to write underneath this picture the three verſes of the Iliad, in which Homer repreſents Priam and the venerable ſages of his council confeſſing, that the Greeks and Trojans were not to blame for having expoſed themſelves to ſo many calamities for the love of Helen; her beauty equalling that of the goddeſſes. It cannot be very well determined, whether this Helen of Zeuxis be the ſame as that which was at Rome in Pliny's time; or that which he painted for the inhabitants of Crotona, to be hung up in the temple of Juno. What he required of the people of Crotona, with reſpect to this picture, is ſingular enough. They had prevailed upon him to come among them, by giving him a large ſum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well ſatisfied, knowing that his chief excellence lay in painting women. For this purpoſe, he deſired to ſee the moſt beautiful girls of their city: upon which they took him to the place where the young boys were learning their exerciſes, where he had a fair opportunity of ſeeing whether they were handſome and well-ſhaped in every part, they being naked; and, as he ſeemed much pleaſed on this occaſion, they gave him to underſtand, that he might judge thence whether there were any beautiful girls in their city, ſince the ſiſters of thoſe boys, whom he thought moſt beautiful, were among them. He then deſired to have a ſight of ſuch as poſſeſſed the greateſt charms; and the council of the city giving orders for all the maidens to come to one place, in order that Zeuxis might make choice of ſuch as he thought fitteſt for his purpoſe, he pitched upon five; and, copying the greateſt excellences of each, drew thence the picture of Helen. Cicero, who informs us of theſe particulars in the place above cited, leaves his readers to gueſs, that the painter would ſee theſe five young beauties naked; but Pliny ſays this expreſſly, and even that he ſaw

them in this condition, before he pitched upon the five in queſtion. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not ſay who was the perſon repreſented by this picture; but, excepting this, it appears that he relates the ſame ſtory with Cicero. Theſe five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was juſtly conſidered as the greateſt judge of beauty; and their names accordingly did not fail of being conſecrated to poſterity, although they are not now to be found.

Many curious particulars are recorded of this painter. His diſpute with Parrhaſius for the prize in painting, and how he loſt it, is related by Pliny in the following manner: Zeuxis had painted ſome grapes ſo very naturally, that the birds uſed to come and peck them; and Parrhaſius painted a curtain ſo artfully, that Zeuxis, miſtaking it for a real curtain, which hid his rival's work, ordered it to be drawn aſide, that he might ſee Parrhaſius's painting; but, finding his miſtake, he confeſſed himſelf vanquiſhed; ſince he had only impoſed upon birds, whereas Parrhaſius had miſled even thoſe who were maſters of the art. Another time, he painted a boy loaded with grapes; when the birds flew again to this picture, at which he was vexed; and frankly confeſſed, that it was not ſufficiently finiſhed, ſince, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made uſe of Zeuxis's pencil for the embelliſhment of his houſe; upon which Socrates made this reflection, as it is preſerved by Ælian. "Archelaus," ſaid he, "has laid out a vaſt ſum of money upon his houſe, but nothing upon himſelf: whence it is, that numbers come from all parts of the world to ſee his houſe, but none to ſee him; except thoſe who are tempted by his money and preſents, and who will not be found among the worthieſt of men."

One of Zeuxis's fineſt pieces was a Hercules ſtrangling ſome dragons in his cradle, in the preſence of his frighted mother: but he himſelf eſteemed chiefly his athleta, or champion, under which he made a verſe that became afterwards famous, viz. "that it would be eaſier to envy than to imitate that picture." It is probable, that he valued his Alcmena, ſince he preſented it to the Agrigentines. He did not ſet up for a ſwift painter: he uſed to ſay to thoſe who reproached him with ſlowneſs, that "he was indeed a long time in painting, but that it was alſo to laſt a long time." Lucian has given us a deſcription of a picture of Zeuxis, which deſerves to be read: it is of a female centaur. We are told that Zeuxis, having painted an old woman, laughed ſo heartily at the

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ſight of this picture, that he died. This circumſtance is related by Verrius Flaccus, under the word Pictor; but it is probably fabulous. More particulars may be found concerning this painter in Junius "de Pictura Veterum;" and alſo in Mr. Bayle's "Dictionary," under the word Zeuxis, whence this account is chiefly taken.

ZISKA (JOHN), a gentleman of Bohemia. His firſt exertions were thoſe of a ſoldier; and he eminently diſtinguiſhed himſelf on various occaſions. In one engagement he happened to loſe an eye, which occaſioned him to be called Ziſka. The followers of Huſs choſe Ziſka to revenge the death of their leader upon the adherents of the Roman Pontiff. He accordingly aſſembled an army of peaſants, which in a ſhort time he diſciplined ſo as to render them truly formidable. On the death of Wenceſlas he oppoſed his ſucceſſor Sigiſmund, and at the ſiege of Rabi loſt his other eye by an arrow: he nevertheleſs continued his command; and, by a deciſive victory, became maſter of all Bohemia. The emperor, at laſt, was ſo intimidated, that he ſent an embaſſy to Ziſka, offering him the government of Bohemia on terms the moſt honourable and advantageous that could be deſired, but, in the midſt of the negotiation, he was cut off by the plague in the year 1424. It is is a mere invention, that he left his ſkin to his followers to be made into a drum, to animate them in the proſecution of their object. He was ſucceeded in the command of the Huſſites by Procopius Roſa, a man of reſolution and courage equally undaunted.

ZOILUS, a rhetorician and native of Amphipolis in Thrace, has made himſelf famous, or rather infamous, by his criticiſms on Homer and on the works of Iſocrates. He has uſually been diſtinguiſhed by the appellation of Homeromaſtic. He publiſhed his criticiſms at Alexandria, and about 270 years before Chriſt; but they have all been loſt. Ptolemy rejected them with indignation; and, ſome ſay, ordered their author to be crucified, or, as others will have it, ſtoned. The title of Zoilus has uſually been applied to thoſe critics who ſhew more acuteneſs in diſcerning defects than candour in applauding the merits of an author.

ZONARAS (JOHN), a Greek hiſtorian, exerciſed conſiſiderable employments under the emperors of Conſtantinople; but, wearied with worldly matters, at length became a monk, and died in the early part of the twelfth century. He wrote "Annals from the beginning of the world down to the year 1118:" an indigeſted compilation, ſuch as might be expected from an ignorant and credulous monk. However, they are of ſome uſe, ſo far as Roman affairs, and thoſe particulars of his own time, are concerned; for, he has co-

pied Dion Caſſius, and even recorded ſome particulars which are not to be found in Dion. He was alſo the author of ſeveral pieces in the religious way, one of which we will mention, becauſe it may ſeem rather curious: "Oratio ad eos, qui naturalem et involuntarium ſeminis effluxum immunditiem exiſtimant; Græce et Latine;" in Jure Græco Romano, Lib. V. p. 351.

ZOROASTER, or Zerduſht, the reputed founder, but more truly reformer, of the Magian religion, lived under the reign of Darius Hyſtaſpes. The common opinion of the Perſian and Arabic writers is, that he either was a Jew, or went very early into Judea, where he received his education under one of the prophets, with whom he lived as ſervant, and, emulous of glory, ſet up for a prophet afterwards himſelf. The two reigning hereſies before his birth were Zabiiſm and Magiſm; the former far more groſs than the latter, and conſequently more prevalent among the multitude. Hence they were fallen into wrong notions of the Deity, and groſs errors in their manner of worſhiping him; living alſo in continual fear of that evil ſpirit, whom they conceived to be the enemy of their ſpecies, and the continual diſturber of the world. Zerduſht, whom ſome believe to have had his learning and his divinity out of the books of Moſes and other ſacred books of the Jews, took pains to root out all theſe notions, and to make the people eaſier than they had been, by propagating reaſonable opinions. He taught them, that the Supreme Being was independent and ſelf-exiſtent from all eternity; that light and darkneſs, good and evil, were continually mixed, and in a ſtruggle, not through impotency in the Creator, but becauſe ſuch was his will, and becauſe this diſcordancy was for his glory; that, in the end, there would be a general reſurrection, and a day of retribution, wherein ſuch as had done well, and lived obedient to the laws of God, ſhould go with the angel of light into a realm of light, where they ſhould enjoy peace and pleaſure for evermore; and thoſe who had done evil ſhould ſuffer, with the angel of darkneſs, everlaſting puniſhment in a land of obſcurity, where no ray of light or mercy ſhould ever viſit them; and that thenceforward light and darkneſs ſhould be incapable of mixture to all eternity.

He took great pains to perſuade his diſciples of all the attributes of the divinity, eſpecially wiſdom and juſtice; in conſequence of which he aſſured them, that they had none to fear but themſelves, becauſe nothing could render them unworthy of the divine favour but their vices. Of all virtues, he eſteemed what the Greeks call philanthropy, and the apoſtles brotherly love, the greateſt; for which reaſon he exhorted all

all his followers to acts of charity and beneficence, ſometimes alluring them by promiſes, at other times driving them as it were by threatenings. The credenda of his religion were not numerous, or perplexed; though, according to the mode of the Eaſt, he ſometimes made uſe of parabolic relations. He gave his diſciples likewiſe a liturgy, which they hold to have been brought to him from heaven; and therefore refuſe to make any alterations in it, though the language is grown obſolete and little underſtood. The Magi, or prieſts, were, according to his inſtitution, of three ranks; the duty of the firſt was to read the holy offices daily in the chapels, and to paraphraſe on and explain the contents of his books. Over theſe were ſuperintendants; and, above all, the archimagus, which office Zerduſht himſelf aſſumed, and reſided in the city of Balch, at the ſack of which he was ſlain. The Zend, or Zendevaſta, containing the inſtitutes of his religion, conſiſts of one and twenty parts or different treatiſes, which is the reaſon that we have ſo many different accounts of it: it is written in the old Perſic or Zund character. The 16th treatiſe contains his life, wherein the whole myſtery of his character as a prophet, and the method he made uſe of for the propagation of his religion, are ſet forth at large: the 20th treats of the virtues of drugs, and how they may be applied. Thus his writings contain not only the religion, but the learning of the Magi; and he recommended it to all his ſucceſſors, to be perfect maſters of all uſeful knowledge.

We conclude our account of this extraordinary perſon with obſerving, that he is ſaid to have predicted the coming of the Meſſiah in plain and expreſs words; and that the wiſe men out of the Eaſt, who came to worſhip our Saviour on account of his ſtar, were his diſciples.

ZOSIMUS, an antient hiſtorian, who lived at the end of the fourth, and the beginning of the fifth, century, was a man of quality and place, having the title of count, and being advocate of the treaſury. There are extant ſix books of hiſtory, in the firſt of which he runs over the Roman affairs in a very ſuccinct and general manner, from Auguſtus to Diocleſian: the other five books are written more largely and diffuſively, eſpecially when he comes to the time of Theodoſius the Great, and of his children Arcadius and Honorius, becauſe he then wrote of what he had ſeen. He goes but little beyond the ſiege of Rome by Alaric, and the ſources of diviſion between him and Honorius: and indeed we have but the beginning of the ſixth book, the reſt being loſt. It has been pretty generally ſuppoſed, that Zoſimus did little more than abridge Eunapius's "Hiſtory of the Cæſars,"

which ſuppoſition was grounded, as Photius relates, on the great reſemblance between the one and the other, except in thoſe places where Stilico was concerned, whom Zoſimus did not abuſe as Eunapius did. Zoſimus was a Pagan, and a moſt zealous one too; whence we find him frequently inveighing with great bitterneſs againſt the Chriſtian princes, particularly againſt Conſtantine the great, and the elder Theodoſius. Photius ſays, "that he barks like a dog at thoſe of the Chriſtian religion:" and few Chriſtian authors till Leunclavius, who tranſlated his hiſtory into Latin, made any apology for him. "To ſay the truth," ſays La Mothe le Vayer, "although this learned German defends him very pertinently in many things, ſhewing how wrong it would be to expect from a Pagan hiſtorian, like Zoſimus, other ſentiments than thoſe he profeſſed; or that he ſhould refrain from diſcovering the vices of the firſt Chriſtian emperors, ſince he has not concealed their virtues; yet it cannot be denied, that in very many places he has ſhewn more animoſity than the laws of hiſtory permit." Then, having produced ſome inſtances to theſe purpoſes, he goes on thus: "We ſhall leſs wonder at the averſion of Zoſimus to Chriſtians, when we conſider what a deference he paid to all the ſuperſtitions of idolatry; which made him relate many tales, that I ſhould have thought unworthy of hiſtory, if, as I have already obſerved, the like were not to be found in thoſe who have written with the greateſt reputation. It is reaſonable then to own, that infidelity has made Zoſimus inſert many things, either in favour of his altars, whoſe deſtruction he was unwilling to ſee, or againſt ours, which he could not endure; and this ſo much to the prejudice of his hiſtory, that we might therefore be led to deſpiſe it, if it did not contain a great number of curious and entertaining things, which are to be found no where elſe.

His ſtyle, in the judgement of Photius, is commendable for its purity, and that agreeable ſweetneſs which almoſt always accompanies what is written intelligibly. His ſentences are ſhort, and his phraſe conciſe; as it is natural to expect from one who brings into a narrow compaſs what others had treated more diffuſedly. It is alſo for this reaſon, that Photius obſerves his language to be almoſt without figures, which are not proper for the manner of writing which he purſued: he likewiſe abſtained from ſpeeches, and all thoſe ornaments, which only become the great hiſtorian and orator. The ſix books of his "Hiſtory" have been publiſhed, with the Latin verſion of Leunclavius, at Frankfort, 1590, with other minor hiſtorians of Rome, in folio; at Oxford, 1679, in

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8vo. and at Ciza the ſame year, under the care of Celarius, in 8vo. This laſt edition was dedicated to Grævius, and reprinted at Jena, 1714, in 8vo.

ZOUCH (RICHARD), a native of Wiltſhire, and deſcended of a moſt reſpectable family, was profeſſor of civil law, and publiſhed many works much eſteemed in his day. He died in 1660.

ZOUST (GERARD), a German, and deſervedly celebrated for his ſkill in portrait-painting, particularly in thoſe of men. Granger ſays he was too faithful a copier of nature to be much in vogue among the ladies. He received no more than three pounds for painting a head; but he has received the encomiums of the late Horace Walpole; and his head, painted by himſelf, had a diſtinguiſhed place in the Houghton collection.

ZUCCHERO (TADDEO), an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbino, in 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age he was carried to Rome, and placed under Pietro Calabro, whoſe wife was ſo covetous, that ſhe almoſt ſtarved him, and forced him to look out for another maſter. However, he went to no other, but contented himſelf with contemplating Raphael's works and the antique ſculptures: he improved himſelf alſo greatly by the ſtudy of anatomy. He excelled chiefly in a florid invention, a genteel manner of deſign, and in the good diſpoſition and œconomy of his pieces; but was not ſo much admired for his colouring, which was generally unpleaſant, and rather reſembled the ſtatues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola, and Venice, were the places where he diſtinguiſhed himſelf; but he left many pieces unfiniſhed, being ſnatched away in his prime in 1566.

ZUCCHERO (FREDERICO), an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the moſt famous painters in Italy. He afterwards ſet up for a maſter-painter, and finiſhed many of his brother's pieces. Pope Gregory XIII. employed him: when Zucchero, having a difference with ſome of his officers, drew a picture of ſlander, afterwards engraved by Cornelius Cort, in which he repreſented thoſe who had offended him with aſs's ears. He expoſed it publicly over the door of St. Luke's church; but was obliged to leave Rome, in order to avoid rhe Pope's indignation. He worked in France for the cardinal of Lorrain, and in the Eſcurial for Philip II. without giving content to either the one or the other. He was more fortunate in England,

England, where he drew the picture of queen Elizabeth, and did ſome other pieces which were very much commended. At laſt, returning to Italy, and having worked ſome time in Venice, Pope Gregory recalled and pardoned him. Soon after, he ſet up the academy of painting, by virtue of a brief obtained from this pope; of which being choſen the firſt prince himſelf, he built a noble apartment for their meeting. He went afterwards to Venice, to print ſome books he had written on painting; thence paſſed on to Savoy; and, in a journey to Loretto, died at Ancona in 1609. He differed but little from his brother in his ſtyle and manner of painting; though in ſculpture and architecture he was far more excellent.

ZUINGLIUS (ULRICUS), an able and zealous reformer of the church, who laid the foundation of a diviſion from Rome in Switzerland, at the ſame time that Luther did the ſame in Saxony, was born at Wildehauſen in Switzerland in 1487. He was ſent to ſchool at Baſil early, and thence removed to Berne, where he learned the Greek and Hebrew tongues. He ſtudied philoſophy at Vienna, and divinity at Baſil, where he was admitted doctor in 1505. He began to preach with good ſucceſs in 1506, and was choſen miniſter of Glaris, a chief town in the canton of the ſame name, where he continued till 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and upon the preaching of Luther, which began in 1517, ſhewed himſelf very favourable to that reformer; for, though he refuſed to read his books himſelf, having been otherwiſe inſtructed in thoſe matters, yet he recommended them to his hearears.

About that time a Franciſcan of Milan, being ſent from Leo X. as general viſitor of his order, came to publiſh indulgences at Zurich, and preached according to the uſual manner; namely, "That the pope had granted an abſolute pardon of ſins to thoſe who purchaſed ſuch indulgences with money, and that men might by this means deliver ſouls infallibly from purgatory;" when Zuinglius, after the example of Luther, declaimed powerfully not only againſt the preacher, but even againſt the indulgences, or at leaſt the uſe that was made of them. Hugh, biſhop of Conſtance, ſuppoſing that he was diſpleaſed only with the abuſe of them, exhorted him to go on, and promiſed him his patronage; but Zuinglius went farther, and ſolicited the biſhop, and the Pope's legate in Switzerland, to favour the doctrine he was about to eſtabliſh, and which he called *Evangelical Truth*. The biſhop and the legate refuſing to hearken to his propoſals, he told them, that he would oppoſe the errors of the court of Rome,

Rome, and propagate his own doctrines, in ſpite of them; and thus continued to preach, from 1519 to 1523, not only againſt indulgences, but other articles of the Catholic church

Zuinglius made no leſs progreſs with the Reformation in Switzerland than Luther did in Saxony, yet carried himſelf with more moderation and prudence; for, though by four years preaching he had prepared the magiſtrates and people, and knew that they were diſpoſed to caſt off the doctrine and diſcipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worſhip without the concurrence of the civil powers, and to that end cauſed an aſſembly to be called of the ſenate of Zurich in 1523, that the differences among preachers in matters of religion might be compoſed. The ſenate, by their edict, invited all eccleſiaſtics of their canton, and gave the biſhop of Conſtance notice of it, that he might either be preſent by himſelf or his deputies; and the aſſembly met at the day appointed. Here Zuinglius declared, "that the light of the goſpel having been much obſcured, and almoſt extinguiſhed by human traditions, ſeveral perſons of late had endeavoured to reſtore it by preaching the word of God in its purity; that he himſelf was one of that number; and, though he had for five years paſt taught nothing but what was contained in holy ſcripture, yet he had been treated as a heretic and ſeducer; that it was for this reaſon he had deſired to give an account of his doctrines before the ſenate of Zurich, and the biſhop of Conſtance or his deputies; and, that they might the more eaſily underſtand them, he had drawn them out into ſixty-ſeven propoſitions." The doctrine, contained in theſe propoſitions, may be reduced to the following articles: 1. "That the goſpel is the only rule of faith." 2. "That the church is the communion of ſaints." 3. "That we ought to acknowledge no head of the church but Jeſus Chriſt." 4. "That all traditions are to be rejected." 5. "That there is no other ſacrifice but that of Jeſus Chriſt." 6. That we have need of no other interceſſor with God but Jeſus Chriſt." 7. "That all ſorts of meat may be eaten at all times." 8. "That the habits of monks ſmell of hypocriſy." 9. "That marriage is allowed to all the world, and no man obliged to make a vow of chaſtity; and that prieſts are not at all debarred from the privilege of being married." 10. "That excommunication ought not to be inflicted by the biſhop alone, but by the whole Church; and that only notorious offenders ought to be excommunicated." 11. "That the power, which the pope and biſhops aſſume to themſelves, is arrant pride, and hath no foundation in ſcripture." 12. "That

none can forgive ſins but God; and that confeſſion of ſins to a prieſt is only to beg his ghoſtly advice." 13. "That the ſcripture teaches no ſuch place as purgatory." 14. "That the character which the ſacraments are ſaid to impreſs, is a modern invention." 15. "That the ſcripture acknowledges none for prieſts and biſhops, but ſuch as preach the word of God."

He alſo offered to deliver his judgement about tithes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any perſon ſhould be willing to diſpute with him upon thoſe points. John Faber, one of the three deputies whom the biſhop of Conſtance had ſent, and his chief vicar, anſwered, that he was not come to diſpute about ceremonials and cuſtoms, which had for many ages been uſed in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet ſhortly according to the conſtitution of the diet of Nuremberg. Zuinglius replied, "that they ought not to regard, how long a thing has been or has not been in uſe, but to obſerve only, whether or not it be agreeable to truth, or the law of God, to which cuſtom could not be oppoſed; and that there were learned men in the preſent aſſembly, who could very well determine the matters in queſtion, without referring them to a council, ſince even private Chriſtians, enlightened by the ſpirit of God, could diſcern between thoſe that did and did not underſtand the ſcripture." The reſult of this conference was in favour of Zuinglius: for, the ſenate ordained by an edict, "that he ſhould go on to teach and preach the word of God, and the doctrine of the goſpel, after the ſame manner that he had hitherto done; and that no paſtors, either in the city or country, ſhould teach any thing that could not be proved by the goſpel, and ſhould alſo abſtain from accuſations of hereſy."

After an edict ſo favourable, the doctrines of Zuinglius, which moſt of the paſtors had before embraced, were preached under the name of Evangelical Truth in almoſt all the churches of the canton of Zurich; but, becauſe the outward worſhip was contrary to their doctrines, images ſtill remaining, and maſs being celebrated, and they durſt not aboliſh it without authority, Zuinglius, to perfect his deſign, engaged the ſenate to call a new aſſembly in October the ſame year, when the biſhops of Conſtance, Coine, and Baſil, with the univerſity of the latter city, and the twelve cantons of Switzerland, were invited to ſend their deputies. The ſenate aſſembled upon the day appointed, debates were holden upon the points in queſtion; and the reſult was an edict, by which the

prieſts

prieſts and monks were forbidden to make any public proceſſions, to carry the holy ſacrament, or to elevate it in the church, that it might be worſhipped: reliques were taken out of the churches, and it was forbidden to play upon organs, to ring the bells, to bleſs palm-branches, ſalt, waters, or tapers, and to adminiſter the ſupreme unction to the ſick: in ſhort, a good part of the outward worſhip and ceremonies of the church of Rome were at that time aboliſhed in the canton of Zurich.

While all theſe things were tranſacting, Zuinglius wrote ſeveral books in defence of his doctrines, which were publiſhed between 1522 and 1525 incluſive. April, 1525, he petitioned the ſenate of Zurich to aboliſh the maſs and the adoration of the elements in the ſacraments; and he eaſily obtained what he petitioned. He explained the euchariſt, and preſcribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but that of Luther alſo; and this engaged him in violent diſputes and animoſities even with his brethren, who were jointly labouring with him in the great work of reformation. Mean while, the other Swiſs cantons, diſallowing the proceedings of that of Zurich, aſſembled at Lucern in 1524, and decreed, that none ſhould change the doctrines which had been eſtabliſhed for 1400 years; that they ſhould not teach the doctrines of Zuinglius; and that the magiſtrates ſhould take care of the execution of this decree. They ſent deputies at the ſame time to the ſenate of Zurich, to complain of the innovations they had made in their canton; who returned a firm anſwer, and ſtood with reſolution to what they had done. They then called an aſſembly at Baden in 1526, where the moſt ingenious and able advocates of each ſide had the liberty of ſaying what they could, in juſtification of their reſpective doctrines; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was repreſentative for the Catholics. Other aſſemblies were afterwards called; but things, inſtead of approaching nearer to peace and good order, tended every day more and more to tumult and civil diſcord. At length the parties had recourſe to arms; and Zuinglius, well horſed and completely equipped, was ſlain in one of theſe rencounters, while he attended the army as a citizen and paſtor, if not as a general and commander, which the Papiſts affirmed. He died in 1531, and was heard, upon receiving his death-wound and falling, to utter theſe words; "What a misfortune is this! Well, they can indeed kill the body, but they cannot kill the ſoul."

He was a man of fine parts and uncommon learning; and, conſidering that he was a Reformer, his zeal was tempered with a good degree of prudence. He held ſeveral notions peculiar to himſelf, and different from thoſe of Luther, which produced no ſmall miſunderſtanding between them; for, Luther was not at all well affected to Zuinglius; nor did Zuinglius pay the leaſt deference to Luther. His notion of the Euchariſt was ſo diſtinct from that of the other reformers as to give afterwards a name to his followers. He maintained alſo a ſyſtem of his own concerning original ſin, and contended for the ſalvation of infants dying without baptiſm, as well as of virtuous Pagans, both which points were rejected generally by the Proteſtants of his time. His works amounted to 4 vols. in folio, the greateſt part of which were written in German, and afterwards were tranſlated into Latin; they were printed at Baſil in 1544, at Zurich in 1581, and at Baſil again in 1593. His doctrines were afterwards ſpread into France, with ſome alterations by Calvin, Beza, and others, who were commonly called Calviniſts; while the diſciples of Zuinglius, who lived in Switzerland, retained the name of Sacramentarians. This occaſioned a late noble author, ſpeaking of Proteſtant eccleſiaſtical policy, to expreſs himſelf in the following manner: "This policy," ſays he, "had no being, till Luther made his eſtabliſhment in Germany; till Zuinglius began another in Switzerland, which Calvin carried on, and, like Americus Veſputius, who followed Chriſtopher Columbus, robbed the firſt adventurer of his honour."

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MVSEVM BRITANNICVM